

LITUANUS

LITHUANIAN COLLEGIATE QUARTERLY

One Year of Destalinization

by VINCAS RASTENIS

In Search of The Origins of The Lithuanian People

by DR. JONAS PUZINAS

Native Musical Instruments

by PROF. JUOZAS ŽILEVIČIUS

Changing Population in Lithuania

by DR. KAZYS PAKŠTAS

Lithuanians in Latin America

by DR. ANTANAS TRIMAKAS

Vytautas Kasiulis — Painter of The Joy of Life

by PAULIUS JURKUS



TELESFORAS VALIUS

Fire in the Village

LITUANUS

No. 1 (10), March, 1957

*Published quarterly by: LITHUANIAN STUDENT ASSOCIATION, INC.
916 Willoughby Ave., Brooklyn 21, N. Y.*

MANAGING EDITOR: P. V. Vygantas

EDITORS: A. Landsbergis, R. Šilbajoris, K. Skrupskelis

TECHNICAL EDITOR: G. Penikas

*

Second Class mail privileges authorized at Brooklyn, New York

*

Published in March, June, September and December

Subscription price \$1.00.





**** "We shall find means to help the leaders of American politics make mistakes, when these mistakes will be to our advantage. Therefore, their entrance into the war does not worry us in the slightest. All those who put their faith in them will be greatly disillusioned."****

Molotov 1940

The Eleventh Session of the United Nations has adjourned without tackling one of the major causes of the global tension—the prolonged captivity of the Central and Eastern European nations. Any hopes that the Lithuanian people might have placed in the processes of the organization of international justice, were again destroyed.

Lithuania's name was mentioned several times during the debates of the recent U. N. session, but only as an illustrative point or as a warning to the non-committed nations. However welcome and well-intentioned, these mentions unpleasantly remind one of the use of dead states and civilizations for a classroom illustration of contemporary events. Yet Lithuania is more than a symbol. It is a living nation which is being threatened with extinction under a blueprint of slow annihilation.

Moreover, in spite of the oblivion by the West and its hermetic seclusion by the Soviets, Lithuania remains spiritually a part of Western Europe. The political ferment in to-day's Lithuania is radically different from that in the Soviet Union proper. It comprises the entire nation, is opposed to any form of communism and has as its aim the complete independence of Lithuania from the U.S.S.R.

Consequently, the Soviet way of handling this ferment—slight concessions in minor matters and "re-stalinization" in vital areas—are the same as used in so-called satellite states. However, due to Lithuania's complete isolation the Soviets are freer to use terror in that country. And some ominous signs have appeared recently that the Lithuanian people might be again exposed to even greater suffering. Letters coming from Lithuania indicate fears of hardened Soviet repressive measures, particularly deportations.

Foreign aggression, permanent interference, economic exploitation, political subjugation, genocide—this is the history of Soviet-Lithuanian relations since 1940. It is a classic case of the violation of the U. N. Charter. A case which is still passed by the U. N. as if it did not exist although the World Organization had pledged itself to examine any situation "likely to endanger world peace".

But when we speak about the United Nations we mean the Great Powers. Raising the question of Soviet aggression and interference in the U. N. depends entirely on them, especially the United States. Some recent statements by the U. S. President and Secretary of State—to the effect that United Nations will have to be used to a greater extent in establishing peace with justice have raised such hopes. Why, then, does the free world refrain from acting through the U. N. in order to save Lithuania?

There are answers to that (and we heard them many times): the Soviet veto; the impossibility of getting the votes of the "neutralist" bloc; the danger of increasing the international tension by such a move, etc.

How valid are they? The Hungarian tragedy has shown once and for all that it is exactly the failure to solve or even look for solutions for explosive situations that lie at the root of the world tension and inevitably lead to war. Should the Soviet Union veto a move to aid Lithuanian freedom in the Security Council, it would be a loser before the eyes of the world. Should the General Assembly fail to give enough votes to a resolution asking for Soviet withdrawal and free elections, the World Organization would still gain greatly by this because it would act at last in the spirit of its Charter and put an end to eleven years of double standards and myopia. The very airing of the Lithuanian case would be a big step toward the restoration of her freedom and independence by peaceful means.

And when we think about the letters from Lithuania, wrought with anxiety, we can say this: whatever criminal designs the Soviets might have now or in the future, placing Lithuania's plight before the International Forum and focusing the world attention on it, would constrain the Khrushchevs and Serovs to a considerable extent. That in itself is enough reason for putting the case of Lithuania on the agenda of the Twelfth Session of the United Nations.

ONE YEAR OF DESTALINIZATION IN LITHUANIA

By VINCAS RASTENIS

The question of destalinization was treated in Lithuania just like that of the proverbial member of the family who committed suicide by hanging himself — everybody knows it, but no one talks about it.

The case has been much the same throughout the Soviet Union, where Khrushchev's anti-Stalin speech has never been published. But the unique thing about Lithuania was that none of the leaders of the Lithuanian Communist Party ever uttered **their own word** against Stalin, and even the anti-Stalin statements made in Moscow have been only half-heartedly repeated in the Communist press and radio in Lithuania.

A reference critical of the personality cult, without mentioning Stalin's name, was first made only at the time of the 20th Party Congress in February. It consisted of a single sentence in a speech by Khrushchev that took up 12 large pages. The second such reference to the cult appeared in a similar sentence in a resolution of the Congress. An editorial on the decisions of the 20th Party Congress in the Lithuanian Communist Party's organ also condemned the cult of personality in a brief sentence. On March 29 — almost a month and a half after the Congress — an article was reprinted from Moscow's **Pravda** stating publicly, for the first time in Lithuania, that the cult of personality refers explicitly to the glorification of Stalin.

To be sure, shortly after the Congress a plenary session of the Lithuanian Communist Party Central Committee, in which regional Party secretaries and other local Party activists were invited to participate, was held in Vilnius. There were also regional meetings of Party workers in which secretaries of the Central Committee participated. Public announcements concerning these meetings would lead one to think that they discussed only the decisions of the 20th Party Congress having to do with the Sixth Five-Year Plan; there can be no doubt, however, that a large part of the time of these secret meetings was devoted to the clarification of the uneasy problems of destalinization.

The people — through foreign broadcasts, and also from Party members who failed to observe secrecy — were already aware of Khrushchev's Moscow speech. There was a perfectly natural reaction: If Stalin was bad, are his surviving followers, as well as the Party and the whole system itself, any better? So it happened that when the local Communist ideologists said their say on the problem of the cult of personality — which they did in a magazine restricted to a very limited number of Party members — they were forced to take the de-

fensive; they had no alternative but to claim that the rejection of the cult of personality applies only to the past and not to the present, that it in no way affects the Party and its general line, and, finally, that Stalin himself was not so bad in every respect — which means that one should not be too eager to condemn him...

It is rather significant that Communist leaders in Lithuania appeared cautious, as if they foresaw the possibility that Khrushchev himself might still take a step or two back from his denunciation of Stalin. After Beria's arrest, for example, A. Sniečkus, First Secretary of the Lithuanian Communist Party, returned from the meeting of the Central Committee in Moscow and repeated unreservedly all the accusations that had been hurled at Beria. However, Sniečkus failed to do the same on his return from the 20th Party Congress; in this case he went beyond mere caution.

Yet the downgrading of Stalin did play a role in Lithuania, after all: The courage of the people rose even more than during the year following Stalin's death. The course of international events was now discussed with less fear; information overheard on the radio, which reaches listeners' cars in spite of jamming, was more widely disseminated; and contact with the outside world through correspondence increased. Even if it is felt that the correspondence is being censored, there is increased determination to pay no attention to the censorship. In the whole regime, especially in its lower strata, a vacillation is being felt. The feeling prevails that the forces of terror are thawing out somehow... This may not be fundamental in itself, but it is of practical significance. No one forgets that the terror can exercise its grip as before, or that many a bold step now can have tragic consequences later, yet the majority give in to the temptation to breathe some fresh air.

CHANGES IN PERSONNEL

A major change in the leadership of the Lithuanian regime occurred on the eve of the 20th Party Congress. On Jan. 16, 1956, Mečys Gedvilas, Premier of the Republic of Lithuania, was removed from the post he had held for 16 years — that is, from the very beginning of the Soviet occupation. There was hardly any connection, however, between this change and the downgrading of Stalin. For even though the ousted premier no longer holds public office in Lithuania, he remains Chairman of the Legislative Proposals Committee of the Soviet of Nationalities of the U.S.S.R. Supreme Soviet.

M. Šumauskas, the new Premier, is a former printing shop worker. He is self-educated, a member of the Party underground, about ten years younger than Gedvilas, and resembles Khrushchev as far as his Party career is concerned — whereas M. Gedvilas is an intellectual and of non-proletarian origin, and might better be considered "Lithuania's Molotov."

Two other important appointments were made at about the same time: A certain P. Levicki (probably a Russian), unknown in Lithuania before his appointment, was given the post of First Deputy Prime Minister, and then B. Sharkov, a Russian and equally unknown, was made Second Secretary of the Party. The two appointments revealed an apparent increase of Russian influence at the top — especially in the Party hierarchy, where only two of the five secretaries were Lithuanians, one a Russian born in Lithuania and two Russians from Russia proper.

But there were other personnel changes that seem to indicate the strengthening of the influence of native Communists in the local government.

In April, J. Augustinaitis, the long-time Minister of Agriculture, who is possibly of Lithuanian origin but who was educated in Russia, was transferred to the Ministry of State Farms. P. Kunchin, a Russian, who had been Minister of State Farms, remained as Augustinaitis' assistant. J. Vazalinskas — a Lithuanian, a graduate of the Academy of Agriculture of Independent Lithuania and a former high official of the Ministry of Agriculture of Independent Lithuania, who is well acquainted with the country's agricultural problems — became head of the Ministry of Agriculture, one of the most important ministries in Lithuania.

After more than ten years of service as Chairman of the Lithuanian Republic State Planning Commission, the Russian Petrov was released from his duties. The new Chairman of the State Planning Commission, J. Laurinaitis, is, like Vazalinskas, a Lithuanian and a former student at the Academy of Agriculture of Independent Lithuania, and he also worked in the Chamber of Agriculture before the Soviet invasion. Now, being appointed Chairman of the State Planning Commission, he remains Deputy Premier as well.

Both planning and agriculture are now administered by people who acquired their qualifications in Independent Lithuania. Also, the Lithuanian L. Mackevičius recently replaced V. Boreiko as Minister of Light and Fuel Industry, and the Russian Terioshin lost his ministerial rank when his Ministry of the Textile Industry was attached to the Ministry of Light Industry, which is headed by a Lithuanian (Terioshin was kept as Assistant Minister for the Textile Industry). Other changes saw J. Pivorūnas, a Lithuanian, appointed to the post of Assistant Chairman of the State Planning Commission; another Lithuanian, J. Grigalavičius, chosen as Deputy Premier; and M. Afonin, a Rus-

VINCAS RASTENIS, jurist and journalist, was arrested by Soviet authorities in 1940 and for a year held in several Soviet prisons. At the present Mr. Rastenis serves as president of the Association of Lithuanian Journalists; chairman of the Lithuanian National Movement; and chairman of the Lithuanian Independence Alliance. Since 1951 Mr. Rastenis has been working with the Free Europe Committee, Inc., as head of Lithuanian Section of the Free Europe Press Division.

sian Secretary of the Lithuanian Communist Party Central Committee, recalled to Moscow, with the Lithuanian Barauskas appointed to replace him.

According to reliable, though not yet published information, various government agencies in Lithuania have been ordered to carry on their correspondence in Lithuanian, or at least to answer in Lithuanian all communications received in that language. It has further been ordered that all Soviet officials stationed in Lithuania learn the native tongue if they have not already done so. (This ruling has theoretically been in force all along, though it has not been enforced in practice, and it is doubtful that it will be even now.)

RUMORS OF THE SATELLITE STATUS

In the spring of 1956 rumors circulated in the Western press to the effect that Moscow was considering a satellite status for the Baltic States.

Such rumors are practically unknown in Lithuania. One must conclude from official announcements that the Kremlin is not considering the separation of the Baltic states from the U.S.S.R. system, even if it does not dispute the need for some kind of special treatment for the three republics. For instance, when the entire U.S.S.R. adopted the ten-year school system, the Baltic states, after a trial period of one year, were permitted an 11-year system, on the ground that two languages — the native tongue and Russian — are taught, and this is a burden on the whole program. In administering the collective farms it must be taken into account that many of the farmers here still live on single farmsteads, a situation that will not change in the near future. In the matter of livestock breeding this fact has been accepted on the ground that the farmers of these countries possess greater experience in bacon production, and that one must take advantage of the old "bourgeois" method even on the collective farms.

DECENTRALIZATION

Rumors of "satellite" status may be arisen as a result of various decentralization measures — which have been applied, however, in all the republics of the U.S.S.R. and not in the Baltic states alone.

Lithuania was only slightly affected by the decentralization of industry — that is, the transfer of some branches of industry from the jurisdiction of central ministries to that of republic ministries — since only a few of the republic's industrial enterprises were affected by the decentralization decree. It affected only five meat-packing plants, three sugar refineries and the fish cannery in Klaipeda. All the other large enterprises — such as the turbine, lathe, painting materials, electrical appliance and many other enterprises — remained under Moscow's jurisdiction. Finally, the transfer of the enterprises to the jurisdiction of the local ministries has no important practical value, since the local ministries themselves are under the control of the central ministries, and the common planning is still centralized.

The abolition of the Ministry of Justice in Moscow and the transformation of the republic Ministries of Justice into agencies independent of any direct control from the center is less important than it may appear, for the Prosecutor's Offices are independent of the Ministries of Justice and remain strictly centralized, while the carrying out of sentences remains a function of the Ministry of Internal Affairs. G. Bacharov, a Russian appointed by Moscow, remains Lithuania's Chief Prosecutor, and he is responsible solely to the U.S.S.R. Prosecutor's Office. (It is worth noting that the Ministry of State Control, which works closely with the Prosecutor's Office and the security police, has been headed for more than ten years by a Russian, Yefremov. This ministry is under the supervision of the U.S.S.R. Ministry of State Control, now headed by Molotov.) The final session of the U.S.S.R. Supreme Soviet adopted an important resolution, permitting the republics to pass their own codes — in accordance, of course, with the basic principles set by the center. This refers to the Civil and Criminal Codes, the laws of civil and criminal procedure and the organization of the courts. The extent of independence will depend in the first place on the degree of applicability of the "basic principles" laid down by the center and in the second place on the extent of the individual republics' determination and ability to pass their own laws. The present R.S.F.S.R. codes, hastily drawn in revolutionary surroundings and in force in Lithuania by decree, not only fail to correspond to conditions in Lithuania but are considered out of date and unsatisfactory in the Soviet Union itself.

In the field of administrative decentralization, it can be noted that there is now a separate Lithuanian Railroads Administration, under Moscow's supervision, and Lithuania's railroads are no longer under a common office for the Baltic and Belorussian Republics. A separate inland waterways office has also been set up in Lithuania. Both railroad and inland waterways offices, however, are administered almost entirely by Russians and are directly subservient to ministries in Moscow.

ECHOES OF THE POLISH AND HUNGARIAN EVENTS

Having lived through an armed resistance of some six years (1945-1951) — a resistance of varying intensity and tragic not only because it failed to attract any foreign aid but because it failed to draw the attention of foreign observers or to effect any reaction in the free world — and having lost in this struggle some 30,000 killed and hundreds of thousands deported to Siberia or the forced labor camps, Lithuania is cautious about another uprising. In 1956, a number of those sentenced to forced labor camps for their underground activities or their uncompromising attitude toward the regime were amnestied. Some were allowed to return; with rare exceptions, they all returned as invalids. Of those deported to Siberia only between one and two per cent returned. Hope remains that at least some of those still alive may still be allowed to come back home. This hope is probably one reason why there is no desire to attempt some kind of demonstration having hardly any chance of success.

The events in Poland, and especially in Hungary, did have an effect on the attitudes of the Lithuanian people. It is worth noticing that the people learned very soon of the unrest — and not from local press, which maintained silence for a long time before it began to publish "information" about the events.

On Nov. 2, All Souls' Day, there were demonstrations in Vilnius and Kaunas in connection with the honoring of the dead in the cemeteries. This was at the beginning of the Hungarian uprising, when the local press and radio were keeping their silence on the events there. Yet people in Lithuania already knew all about the events in Budapest, and the All Souls' Day demonstrations were carried out under the influence of this knowledge. The Vilnius and Kaunas cemeteries were crowded with thousands of people. After lighting their candles at the graves of their own dead and singing several prayers, people gathered at the tombs of Lithuania's patriotic leaders and at the graves of those who died in the struggle for Lithuania's independence and there sang patriotic songs, including the now banned Lithuanian national anthem.

Students of the Kaunas Polytechnical Institute, the Institute of Medicine and the Academies of Agriculture and Veterinary Medicine, when their classes finished, marched in a body to the cemetery and later joined in demonstrations on the city's main street. The entire police force was alerted, but it did not interfere with the demonstrations either in the cemetery or on the street. Arrests and sentences did follow certain so-called "hooligan" activities, which included the beating up of a Kaunas policeman and the breaking of a window in a police station. Among those arrested were a few of those who had been released from the labor camps, and who had taken no part in the demonstrations; they were released after a couple of weeks.



Kaunas in the wintertime

Photo by V. Augustinas

As was the case in Poland and Hungary, students and young people—who did not live through the period of Lithuania's independence and who for 12 years have experienced an intensive process of Soviet indoctrination—were foremost in this outburst of popular discontent.

There is an increasing in everything Western in Lithuania. Some are interested in Western fashions and Western luxuries, others in jazz and modern dancing, which are considered characteristic of Western culture, and still others in science and the fine arts. We are reliably informed that young Lithuanian lovers of literature seek the works of Lithuanian writers who fled to the West, although these writers' names are never publicly mentioned, and it is worthy of note that the younger generation knows them at all.

The Party leaders have apparently been

alarmed at all these tendencies. Beginning last November the local press has begun to carry articles, resembling fatherly chastisements, condemning and warning young people who may have displayed an interest in the Western way of life and in news from the West. Those who "sit with their kind of imperialist reproaches," rather than listening to the "only true and wise information" dis-ears glued to radio receivers, hoping to hear some seminated by local sources, are condemned. Students have been publicly condemned—in some cases their names have been published—for having the courage to raise at various meetings "provocative questions" about Hungary, or for expressing their doubts as to the wisdom of the Party's leadership in condemning the cult of personality. Two Jewish students were publicly criticized for their attempt to justify Israel's position with respect to Egypt.

A literary paper published an article that indicated an increasing concern with the future tendencies of the masses in general and of the individual in particular. Many series of newspaper articles and radio lectures in the last few months (November, 1956-March, 1957) have been chiefly against the activities of the emigres and the policies of the United States—which country is, needless to say, denounced and condemned, but at the same time is represented to the Lithuanian people as more impressive than it actually is. Not since the beginning of the Soviet occupation has there been such a degree of nervous reaction in Lithuania to the emigre activities, or so intense a condemnation of the “weakminded” ones who, “unable to distinguish between lies and truth, submit to the blandishments of the imperialist sirens.”

Yet even those at the very top of the Party leadership are tempted to retreat from some of the dogmas of the Stalinist era. A number of formerly condemned writers—some of whom were actually sentenced for their bourgeois nationalist ideas—have been rehabilitated, and it can still be hoped that the criticism of certain works may be re-examined and that they may receive a greater measure of justice. The literature of the pre-Soviet period is being looked at with somewhat more favor, and there are even partial attempts to learn more about it. Finally, Sniečkus himself, the chief Communist in Lithuania, remarked publicly that not everything created in “bourgeois Lithuania” is necessarily bad. This statement gained wide currency in Lithuania; even those who allege that they do not read Communist newspapers refer to it (this is confirmed by a completely reliable source). What is most important is that even the leading figures in the field of cultural activities are displaying an ever-increasing tendency to cross the barrier that up until now has separated almost all works of the “bourgeois past” from those of the present, with the former category doomed to being totally ignored.

KHRUSHCHEV'S "DOGMAS" ARE ALSO BEING REVISED

There is, of course, no possibility of decollectivization in Lithuania such as appeared possible in Poland. Yet Khrushchev's agro-city idea has been rejected, and there is a trend in the opposite direction—the collective farms tend to diminish in size. In 1956 some 117 collective farms were halved in size. There is currently a movement to decentralize the collective farms and to organize them in so-called “complex brigades”—that is, to divide a collective farm's lands into what can be considered almost independent farming units, each with its own farm implements and livestock, with

only the accounting done communally for the collective farm as a whole. Corn growing has been almost totally rejected in Lithuania after two years of unsuccessful trial. It is hoped that the horse will be restored to its rightful role in Lithuanian farming.

Although the farmers—to paraphrase one writer—are still hoping that “hectares will be added to areas,” the official tendency is for the major part of the farmer's income to come from the collectivized land, while the private plot (60 ares, or 1.44 acres) plays an ever-smaller part. So far most of the peasants' income, in many cases as much as four-fifths of the total, still comes from the private 1.44 acres that the farmer cultivates during his free hours. This explains why it is so hard for the Lithuanian farmer to love the collective farm.

A FEELING OF UNCERTAINTY

According to private information, an indefinable feeling of uncertainty, a result of the process of destalinization, prevails in Lithuania. The masses of people, and especially the younger generation, are seized by a feeling that something must happen in the near future—something that goes beyond the mere downgrading of Stalin. The efforts of those at the top to convince themselves and everyone else that things will simply become stabilized in the spirit that now exists do not seem to be based on any firm belief that this is what is really going to happen. There is that sense of uncertainty. At first the uncertainty stemmed from fear of the prevailing terror; now it comes from the hope of increased freedom, coming from no one knows where—and at the same time from doubt as to whether the terror may not suddenly return. All this gives rise to a very complicated ferment, composed of one ingredient common to all and two ingredients opposed to each other. The common ingredient is the tendency to seek material and spiritual betterment; the conflicting ingredients are on the one hand, efforts to achieve this betterment through the Soviet system (on the part of those who seek to save the prestige of the Soviet system and of the leaders within that system), and on the other hand, hopes for a miracle that would destroy the Soviet system and pave the way toward an independent life. Here lie the aspirations of both the older and the younger generations. It is simply that the younger generation still cannot imagine the way in which this change should come about, while the older generation clings to its conservative viewpoint: “Nothing will happen without a war. . . . And should we lose our lives in the war, well, one has to die anyway. . . .”

IN SEARCH OF THE ORIGINS OF THE LITHUANIAN PEOPLE

DR. JONAS PUZINAS

THE LITHUANIANS like all peoples conscious of their selfhood, began to explore the problem of their origins a long time ago. As early as the end of the 14th century or the beginning of the 15th, Lithuanians were theorizing that they were descended from the Romans. The Polish historian J. Dlugosz was the first to formulate such a theory in writing: In several places in his "History of Poland" he remarks that, to judge by similarities of language and religion, the Lithuanians must be descended from Romans—ones who escaped into Lithuania during the civil wars between Marius and Sulla and between Julius Caesar and Pompey. But this is really nothing more than an expression of the spirit of the times; during the period of humanism other nations, deeply impressed by the heroic histories and high culture of the ancients, put forth claims to Greek or Roman origins. Even in the early Middle Ages we find similar tendencies among the nobility. For example, the 12th century Polish chronicler Kadlubek searched for the ancestors of the Poles in classical antiquity; according to him, the first Polish duke, and later king, was Gracchus, and he gave his name to the city of Craeow as his daughter Wanda gave hers to Vandalla. Even Alexander the Great is supposed to have received letters from Poland, and Julius Caesar to have married his sister to the Polish duke Leszko.

The desire of the Lithuanian nobility to prove their honorable ancestry to the Poles—"We are Roman noblemen!"—had much to do with the acceptance of the theory of classical origins in Lithuania. In the chronicle of the 16th century Lithuanian Grand Duchy we find mentioned a certain Roman prince Palemon or Pilemon, who is supposed to have fled Rome in the first century A.D. with his family and a retinue of 500 and to have founded the Lithuanian royal dynasty. This theory of Lithuania's Roman origins, which fortified the Lithuanian nobility in their rivalry with the Polish, was endlessly repeated, and was expanded and strengthened by new rationalizations. Many romantics of the early 19th century, and even the later Ausrininkai—followers of the newspaper "Ausra" (The Dawn), first published in 1883—accepted this theory. A castle hill at Serejins, near the Nemu-

nas River, was named after this prince, and relatively recently a railroad station near Kaunas was named Palemonas.

During the course of centuries relationships were also claimed to exist between the Lithuanians and the Greeks, the Alans, the Heruli, the Slavs, the Tracs, the Phrygians and other peoples. These claims were unusually based on weak etymological speculation upon fortuitous resemblances between words in different languages or on correspondences in customs or religions. None of the theories was based on scientific evidence; they were created and promulgated in the main by amateurs who often try their hands at solving complex problems. These nationalistic theories were not discarded until a few decades ago, when many scholars began investigating the problem with scientific objectivity.

The science of linguistics has unquestionably made a very substantial contribution to the solution of this vexing problem of the original home of the Lithuanians and their relations with neighboring tribes. As the natural organ of man's spiritual, social and cultural communication, language is a primary source in the investigation of national origins and international intercourse. Language reflects a nation's antiquity and its spiritual and material culture. Words of native origin testify to a nation's creative powers; borrowings reveal the cultural influence of other nations, neighboring or far removed, and the ancient international relations. Peaceful relations with other nations include the exchange of ideas as well as the exchange of commodities; not only various articles but also their names reach other nations through the channels of trade. From the number and nature of these borrowings can be determined the creative powers of a particular nation and its role in cultural interchange. Finally, the study of proper names is of great importance. Place names, especially the names of rivers and lakes, often remain after a people has moved or disappeared. It is possible to determine from these names the homes of ancient peoples.

Comparative linguistics, based on the comparison of grammar and vocabulary, has reconstructed the over-all picture of many ancient languages and their old morphological forms, and has determined the ties and the degree of relationship

Dr. J. Puzinas studied at the Universities of Kaunas—Lithuania and Heidelberg—Germany and received his doctorate in pre-history from the latter institution of Higher Learning. He taught at the University of Kaunas and was the Dean of the Faculty of Philosophy during 1941-44. After the Second World War he taught at the Baltic University in Germany and is presently an editor of the Lithuanian Encyclopedia. He is also known as the author of numerous articles.

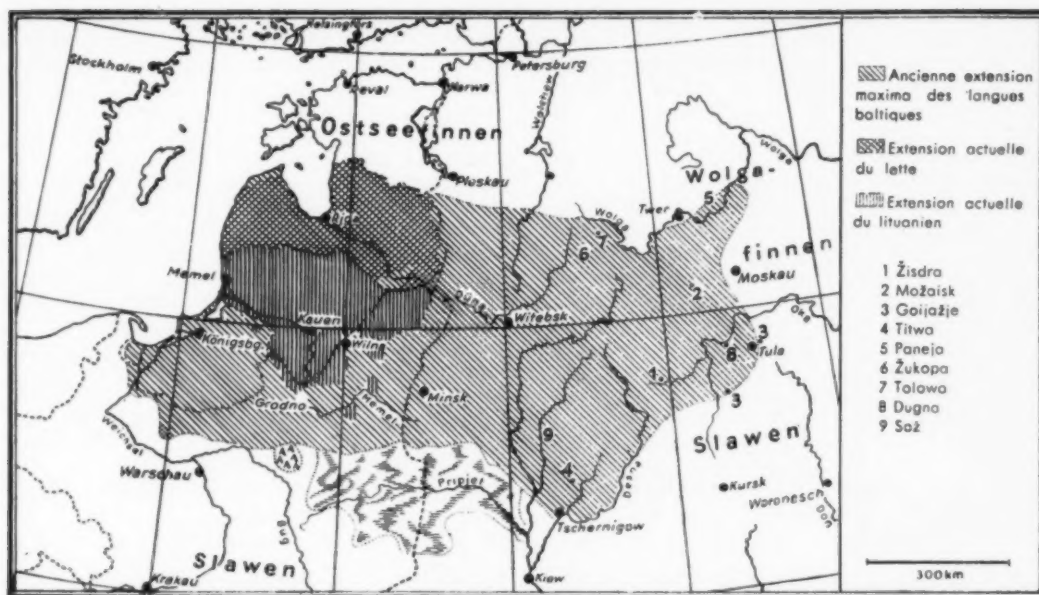
among different languages along with answering and clarifying many problems of prehistory. Linguistics has shown that the Lithuanians, Slavs, Germans, Italics, Celts, Greeks, Armenians, Persians, Hindus and other made up in the deep past a single people using the same language. Since the name of this prehistoric people has not been preserved scientists call it the Indo-European, after the eastern and western bounds of the present nations that share this origin. Linguistics has found that the Lithuanian, Lettic, Old Prussian, Curonian, Semigallian and Selonian languages are inter-related and form a single linguistic group, which is called the Baltic or Aistian group. ("Baltic" from the Baltic Sea, "Aistian" from "Aestorium gentes," Tacitus' name for the people who lived on the shores of the Baltic). The Baltic languages have developed from a common root, and in ancient times all the Balts spoke the same language and made up one nation.

The distinguished linguist Kazimieras Buga made the greatest contribution to the scholarly investigation of this matter. While investigating place names in the territories of Minsk, Smolensk, Mogilev and Vitebsk, he established that in these regions, to the east of present-day Lithuania, lived the ancient Lithuanians and Latvians. In his opinion the ancient Lithuanians lived north of the Pripiet River, along its left tributaries and along the Berezina and upper Dnieper almost to the middle of the Soze River basin. Buga counted in this area 121 river names of Baltic origin—for instance the Lucesa (Laukesa), Volcesa (Vilkesa), Toluva, Dugna, Soze, etc. The neighbors of the Lithuanians to the north and east were the ancestors of the present-day Estonians and Finns and those to the south were the ancestors of the Slavs. Buga claims that the Balts did not always occupy these ancient territories. The first of the Balts to separate from the common nation were the Old Prussians, and they were the first to reach the shores of the Baltic. It would appear that even before the time of Christ the Old Prussians were living around the mouth of the Vistula. The Lithuanians and Latvians moved from their original territories much later; even in the sixth century they were still living in what is now Belorussia. At the end of the sixth century or the beginning

of the seventh, when the Slavs began moving along the Dnieper and across the Pripiet into the territory the Lithuanians were then occupying, the latter were forced to migrate to the west, to present-day Lithuania, where the ancestors of the Estonians, Livonians and Finns had lived. The Slavist Max Vasmer came to the same conclusions when he investigated the eastern boundaries of the Lithuanian tribes, except that his further studies of place names led him to place those boundaries even farther to the east. He demonstrated that the Baltic tribes once lived in the territories of Smolensk and Kaluga, in the western part of the Moscow territories and in the southwestern part of the Tver and Pskov.

For a long time Buga's theories concerning Baltic as well as Lithuanian origins were the most widely credited. However, new archeological discoveries have led to a reinterpretation. A substantial part of his theory is incompatible with the latest results of prehistory studies. But the work of Buga, Vasmer and other linguistic scholars remains important, especially since they established that the boundaries of the Lithuanian and related tribes in prehistoric times are not limited by later ethnographic borders, but that Lithuanians lived far to the east in the lands of the Belorussians and the Russians. The linguists' conclusions are supported by the results of research into prehistory.

The origins of any nation are lodged in prehistory; therefore the science of prehistory, or archeology, is of immense importance. The essential sources of our knowledge of prehistory are the discoveries at ancient homesteads, castle-hills, burial grounds, and so forth. Such discoveries are direct witnesses to the life and culture of prehistoric times. It is now possible not only to investigate the development of material and spiritual culture but also to determine what people lived in a particular place at a particular time. Science has evolved a complex procedure to answer such ethnical questions. We know that any people that has retained primeval cultural traits and has not lost its identity through general cultural influences possesses its own unique material and spiritual culture, distinguishable from that of neighboring peoples. One can detect many differences even in different provinces of a single nation. In Lithuania, for example, the Zemalcial (Lowlanders), the Rytiecial Aukstaical (Eastern Highlanders), the Dzukai and the Zanavykal differ not only in dialect but also in apparel, architecture, customs and even personality characteristics. These differences between various nations and tribes must have been even more noticeable in prehistoric times, when contacts among nations were limited. And indeed, when we examine prehistoric remains we find provinces and even groups with distinct cultures—differing in their ceramics, ornaments, household appliances, tools, weapons and burial customs—existing in various areas at the same time. Once



Limites de l'extension maxima des langues baltiques à l'époque préhistorique et à l'époque moderne, d'après V. KIPARSKY 1939

these areas are clearly demarcated on a map, the areas and boundaries of cultural groups become apparent. Each such cultural group is assigned to the nation that is known to have inhabited that area in early historic times, and research is undertaken on whether or not there have been any changes in the course of cultural evolution. If this cultural evolution is continuous, it is often possible to trace a nation's primary origins. This continuity of cultural evolution is easily traceable in the case of Lithuania, as of other areas inhabited by the Balts. Let us, then, see what the science of prehistory has to say concerning Baltic, and at the same time Lithuanian, origins.

Lithuanian prehistory, like that of all nations, can be divided into three general periods: the Stone Age, the Bronze Age and the Iron Age. These periods receive their names for the substances on which the material culture of the time was based. During the Stone Age most tools and weapons were made of stone or bone; during the Bronze Age the first metal implements appeared and displaced those of stone; finally, in the Iron Age the bronze implements gave way to ones of iron. The first men appeared in Lithuania about 18,000 years ago, when the glacial period had ended and the country was free of ice. These first inhabitants were probably nomads. Few of their traces remain; it is impossible to determine the racial origins of these early inhabitants of Lithuania. It is clear only that they arrived from the south and east, following the retreating masses of ice. Around 3500 B.C.

elements of Finnish cultural emerged. From these people evolved the present-day Estonians and Livonians, artifacts of whose ancestors are still found in Latvia. At the time the area was still thinly settled; the inhabitants were hunters, fishermen and gatherers of wild food plants.

The great migrations of the Indo-Europeans and other groups began around 2500 B.C. Various nations or groups of nations migrated from one region to another, attacking foreign territories, capturing the land and sometimes displacing the former inhabitants. The Baltic areas were not immune to these migrations. About 2300 B.C. people of an agricultural culture, farmers and shepherds, reached the southeastern shores of the Baltic. This was the Globular Amphora Culture; so called for their amphoras, or two-handled urns. Many modern students of prehistory link the spread of this new culture with the Indo-European advance. As for their center, there is a strong tendency to search for it in the Ukraine and the neighboring steppe regions to the east. New discoveries indicate that around 3500 B.C. the Indo-European tribes, already exhibiting some language differences, began to expand from these steppes in all directions. Some migrated to the north, reaching central Russia and southwestern Finland, and even Sweden; other tribes traveled northwest until they reached the shores of the Baltic Sea; still others found themselves in central Europe, etc. When the newly arrived inhabitants settled permanently in their new homes, the slow evolution of different

Indo-European nations began. The process of cultural evolution was more rapid in those regions where the invaders found a more advanced culture, and the influence of the local culture is much more noticeable. And the evolution of language depended on the strength of the native element that influenced the Indo-European language. Consequently the Indo-European language began to break up, remaining closer to the original in places where few native inhabitants were encountered and taking on many foreign elements in places where large numbers of natives had to be assimilated. In Lithuania and the other Baltic lands the newly arrived Indo-Europeans met up with only a small number of native people; consequently, in this out-of-the-way place, far removed from all famous centers of culture, the language retained an astonishingly ancient character, and this had very important consequences for comparative linguistics. On the other hand, the Germanic tongues changed incomparably more, since the ancestors of the Germanic-speaking peoples found a much larger native element.

About 2000 years before Christ we find in the area from the Helos Peninsula to the Runa River an already-formed cultural group that can be considered to be proto-Baltic, the direct ancestors of the Lithuanians. The most substantial deposits of this new culture are found from the Bay of Danzig to the Nemunas River. Remains have also been found in West and East Prussia, Lithuania, Latvia up to the Duna River, and Belorussia. The Balts, as can be seen from the investigations of their homesteads, were sedentary people who remained in the more fertile regions, tilling the soil and raising domestic animals.

The continuing evolution of Baltic culture can easily be traced to the beginning of historic times. The culture continued its development without interruption through the Bronze Age (1800-400 B.C.). The continuity of the culture can be observed not only in its material aspects but also chronologically and geographically. In the Bronze Age the Balts were completely formed, and lived very much where they live now: To the west they reached the Persante River in Pomerania, to the north as far as the Duna and the Abava, to the east—as is shown by river names of Baltic origin—they reached Moscow, Tula and the Desna River, and to the south they reached the Pripiet Marshes, the Bug and the Vistula.

At first the Baltic culture was more or less monolithic, but eventually, since it was spread over a large area, it began to differentiate, and this undoubtedly is connected with the division of the Balts. Around 1000 B.C. the Balts began to split, culturally and probably linguistically, into the Western and Eastern Balts. The Od Prussians gradually evolved from the Western Balts and the Lithuanians and Latvians from the Eastern Balts. Six centuries before Christ the Western Balts began to divide into tribes: Semblans and Notangians, Ga-

lindians and Suduvians; this is substantiated by differences in handicrafts and somewhat different burial customs. The division of the Eastern Balts can be noticed just before the birth of Christ; lack of evidence prevents us from fixing the approximate date of its beginning. During the first centuries after Christ the division of the Eastern Balts into tribes becomes quite clear; one finds three distinct cultural groups: Lithuanians, Semigallians and Curonians. A high point in the cultural life of the Balts was reached 200 years after Christ. Even in what is now Estonia the Balts constituted a strong cultural influence. This development continued without interruption up to historic times. One can find more unifying elements than differentiating ones in all areas inhabited by the Balts. One must assume that linguistic differentiations accompanied new cultural patterns; as each new tribe emerged culturally, a new language began to emerge too, based on a dialect which gradually became a separate language under different conditions of life.

We find certain discrepancies between Buga's research and prehistoric data. As has been mentioned, Buga, basing his case on place names, argued the necessity of looking north of the Pripiet for the original Lithuanian homesteads, arguing that the present Lithuania was previously inhabited by the ancestors of the modern Livonians, Estonians and Finns, and that the Lithuanians did not migrate until the sixth or seventh century, in response to Slavic pressure. These theories of Buga's, shared in part by other linguistics scholars, are incompatible with the results of modern prehistory studies. If, as Buga holds, the Lithuanians did not migrate until the sixth or seventh centuries, a new influence would be detectable in the Lithuanian material culture of the time. But no traces of such an influence have been found: the culture evolved without a break; consequently there can be no talk of migrations at this time. Almost all the Baltic tribes had been living on the shores of the Baltic Sea from 2000 B.C., when the proto-Balts settled there, to the beginning of historic times. This is where they originated; only the boundaries of their territories changed over the centuries. For example, in the Bronze Age the Western Balts lived even beyond the Vistula, in Pomerania; later they were forced out of this region by the Germans. The territory they inhabited in the south was also reduced when the decisive battles between the Jatvingians and the Poles took place. In the north, the Balts were able to expand further and win new territories from the Livonians and the Estonians; here the boundaries were pushed from the Duma to present-day Estonia. The Balts suffered their worst losses in the east. The ancestors of the Lithuanians and Latvians, as studies of place names and archeological discoveries show, lived much farther to the east than their present ethnographical boundaries. Because of Slavic expansion, the area inhabited by the Balts in the east began to diminish in the sixth century



THE OLD CITY OF VILNIUS

A.D. It is possible that some Balts migrated westward, but prehistoric evidence indicates that most of them became absorbed into the Slavic culture. This Slavizing of the Lithuanian and Latvian peoples took a long time: as late as the 11th and 12th centuries a remnant of the Lithuanian tribes—the Galindians—were living west of Moscow along the upper Protva River, near the present cities of Gzack and Mozhaisk. And the present southernmost Lithuanian islands, in Slonim and Lyda Districts, are probably remnants of territories that used to be inhabited entirely by the Lithuanians.

We see from this brief survey that the problem of Lithuanian origins has received substantial clarification recently, that the evolution of a Baltic culture can be traced from the first Indo-European settlements up to historic times. Many details still need clarification: the question of boundaries, especially, is in need of new evidence and study. Many problems are very difficult to solve because the eastern part of the Baltic territory remains the least investigated, and the material, lodged in

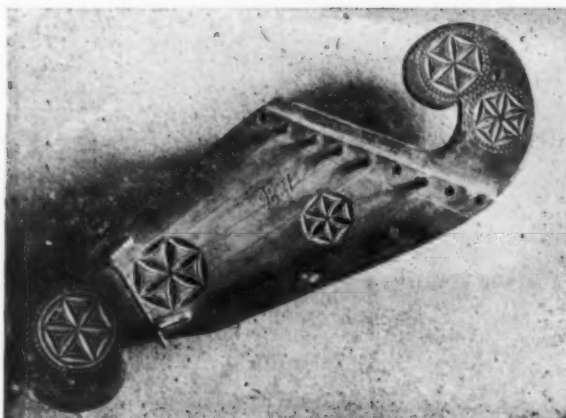
Belorussian museums and Russian archeological collections, is inaccessible. It can only be hoped that these difficulties may be overcome in the future and the solution of the problem of Lithuania's origins may be formulated with precision.

BIBLIOGRAPHY:

- K. Buga, *Die Vorgeschichte der baltischen (baltischen) Stämme im Lichte der Ortsnamenforschung*, (Streitberg-Festgabe, Leipzig 1924, 22-35.)
Language and Antiquity 1. Kaunas 1922.
- C. Engel, *Die Baltische Besiedlung Weiss-und Mittelruslands in vorgeschichtlicher Zeit* (Literarum Societatis Esthonica 1838-1938, Tartu 1938, 904-910.)
- M. Gimbutas, *On the Origin of North Indo-European* (American Anthropologist, vol. 54, No. 4, 1952, 602-611).
- L. Kilian, *Hafföstenkultur und Ursprung der Balten* 1955;
- J. Puzinas, *The latest data of the prehistorical studies, Kaunas 1938. The theories of Lithuanian origin within the realm of ages*, (The Literature Yearbook, Chicago 1950, 193-244).
- A. Salya, *Baltic Languages* (Encyclopedia Britannica, Vol. 3, 1955).

NATIVE MUSICAL INSTRUMENTS

BY PROF. JUOZAS ZILEVICIUS



AN IDEA of the great extent of Lithuania's musical inheritance may be gained from the fact that within the short space of a year the writer has been able to classify twenty-six distinct types of musical instruments as indigenous to the Lithuanian people. That this work was accomplished with the assistance of over a hundred voluntary co-workers in various parts of that country speaks well for the esteem in which the common people hold their musical heritage.

Before beginning the actual descriptions of these instruments, a few words will be expressed concerning their various origins. Some of these instruments are undoubtedly indigenous to the country and cannot be met with elsewhere. A second class includes such transient types as were brought into the country by travelers, but which, because of their non-national character, failed to appeal to Lithuanian musicians and gradually fell into disuse. Among this class it is safe to include some of the instruments which today have been entirely forgotten. However, there is also a third group — instruments which are undoubtedly of foreign origin but which, because of their suitability and appeal to the people, were adopted and gradually adapted by them to their own peculiar needs, with the result that they eventually acquired a semi-national character.

Fundamentally, all the instruments may be divided into the three usual groups: viz. string, wind, and percussion. These are further subdivided into eight classes which will be described separately.

The stringed instruments have been subdivided for convenience into three groups — those sounded without a bow (by plucking, etc.), those bowed, and those sounded by means of a keyboard attachment.

In the **FIRST GROUP**, the most important instrument is the **Kankles**. It is composed of a wooden frame with strings of various lengths stretched over it, on the principle of the piano

soundingboard. Judging from recently conducted investigations, this instrument is native to the country, though it is known to the surrounding peoples also; for instance, the Letts, Estonians, Finns, Poles, and people in North-Eastern Russia. Elsewhere this particular type is unknown. Even so, the instrument disappeared so completely from Poland during the first century of the Christian Era that today not even a copy can be found. (Indeed, in describing the Polish "gęśle", historians generally use models of the Lithuanian **Kankles**, though these two differ somewhat in details.) Polinski, the Polish historian, states that the **Kankles** was a most popular instrument in Lithuania until the end of the sixteen century, after which it began to disappear. Before that time, the instrument adorned the palaces of the Grand Dukes and nobility of the country. Today, strange to say, popular fancy seems to have been caught by it again, and, with a few changes in the method of its performance, it is fast regaining its original popularity. The number of strings of this instrument varies. Examples with 5, 7, 9, 10, 11, 12, 13, 14, and even more strings are known, though the fundamental scale is the fentatonic. The better quality instrument is made of dogwood. Those types found among the neighboring peoples differ from the Lithuanian in a few details, especially those of the Finns and the Russians, who construct them after their own fashion. Some examples have been found where the wooden frame is sloped at the top to the right instead of to the left, as is usual. This circumstance necessitates a change in the method of performance.

The music of the **Kankles** is of a very melancholy character, and it was very often used for religious ceremonies. The people tell a most touching story, in the form of a ballad, concerning the origin of this instrument. It seems that a fisherman living on the shores of the Baltic had two daughters. The elder was melancholy and as silent as the night. The younger was most beautiful, and charming as the day. She fell in love with a young

man who gave her a ring. The elder sister envied her this love and planned to kill her. She pushed her into the sea, declaring that in this way she would become an ornament to the bottom. The younger implored her aid as she began to sink, and even offered to give up the ring if her sister would save her. However, it was not to be, and her bones were left on the bottom to wither away. Later, her lover went fishing on the same spot, and his seine brought up what was left of her hair and her body. From these, overwhelmed with grief, he fashioned the frame and strings of the first "kankles." Finding the elder sister, he laments his misfortune and declares she will never find peace again because of her crime.

The making of some of these instruments in ancient times was combined with an elaborate ritual. "Kankles" could be made only at the time of the death of a close relative; therefore, it is no wonder that the "Kankles," made under such grave circumstances, cried and made the heart melt with its melancholy strains.

The **Cymbalium** is also composed of a wooden frame with stretched strings, though this frame is usually rectangular. The strings are sometimes struck by small hammers. Today this instrument is widely used in Hungary, though originally it came from the East. Some have only a dozen strings, while others with 48, 72, 80, 110, and more exist.

The **Psaltery**, like the **Cymbalium**, a forerunner of the piano, was well-known to the unlettered country folk. It had a long history among the Lithuanians, though today it is no longer used. Lepner, in his "Der Preussische Litauer" declares that it was very popular in the country before 1690.

The **SECOND GROUP** consists of the bowed instruments and includes the **Boselis**, the **Manikarka**, and the **Violin**.

The **Boselis** is a primitive viol, with an air-filled bladder stuffed with peas for a bridge. This peculiar instrument is undoubtedly native to Lithuania and is most primitive of all of the instruments. A long branch is tied at both ends by a waxed string and the tone is produced by a rosined bow. The tone is strong and in quality like the double-bass. Similar types have been found among the Hottentots.

The **Manikarka** is a one-stringed instrument with a bridge, similar to the cello. The name is probably a corruption of "Monochordus," a contrivance invented by Pythagoras for investigating the ratios of intervals. It is used a great deal even today by the Reformed Church in singing Chorals. Its tone is sweet and the resonance good.

The native violin is similar in shape to our modern violin, except that the frame immediately beneath the strings, instead of showing the "SS," is covered with a skin. The tone produced is quite pretty and resembles that of the violin.

The **THIRD GROUP** consists of the keyboard type of instrument.

The **Samogitian Cymbalium** is the principle example of this type. It is widely known in that

part of Lithuania known as Samogitia, and like its prototype, the **Cymbalium**, has a great number of strings.

The **Wind instruments** are divided into four classes.

The **Skudutis** is the simplest instrument of them all. This is a plain tube which produces a whistle-like sound when one blows across the top. Similar instruments are found almost among all people — the Chinese, Greeks, Grusines, and most primitive nations are acquainted with them. There is a slight difference to be observed in their usage among the Lithuanians, however. In length the instrument is from four inches to a foot. It is generally made of wood from the young ash or the buckthorn, hollowed out. Some are hollowed out for only part of their length, others entirely, and one end is closed by a piece of wood. The open end is cut at an angle on both sides in such a manner that, after one places the pipe to the lips at this end and blows, a steady and clear tone is produced. This whistle is always used in sets of five, six, or seven, the number of performers in a concert varying with the number of instruments. The fundamental group consists of five pipes, to correspond to the pentatonic scale which they produce. Each pipe is of a different length, and all are fastened together by boards, in appearance very similar to the **Syrinx** or Pan's Pipes of the Greeks. The intervals of the first five pipes correspond to d-e-f-g-a; when two others are added, their tuning is a small and large semi-tone higher than a. In rare instances only three pipes are used. The music produced is simple and untempered, best enjoyed when heard in the open. It is then enchanting.

The **Vamzdis** pipe is of wood. It ordinarily has several finger holes on the sides and is blown from the end, on the principle of the Organ pipe. It was very widely used until recently, when it became gradually supplanted by more modern instruments.

It is the **Clay Pipe**, however, that presents the most opportunities for Lithuanian constructive genius to express itself. These pipes are shaped into animal forms and receive their names from the animals they represent. Thus we find "birds", "ducks," "horses," "dogs," and "roosters" being used as whistles by the country folk.

The **Single** and **Double Whistle** are less interesting instruments.

The **SECOND GROUP** of the wind instruments is that possessing the **straight reed**.

JUOZAS ŽILEVIČIUS, one of the most renowned Lithuanian composers and the author of several hundreds of musical compositions, has been the Art Director of the Lithuanian Theater, the director of the Conservatory at Klaipėda and has been active participant in the field of Lithuanian music both in Lithuania and the U.S.A.



V. Marčiulionis

Kanklės' Player

The Birbyne is the most representative member of this class. Though differing from the Clarinet in appearance, it produces much the same tone and can be substituted for it. Because of its limpid tone and wide range, it is very popular and extensively used. There is another of the Birbyne which is a variant made of cane. The reed is placed into the closed end of the cane. The other end is left open. Several holes are cut in the sides. The tone produced by this type is a loud one, like that of the oboe.

The Labanorų Dūda or Bagpipe was at one time very widely used, though it is almost forgotten. It is composed of four parts, each made of several pieces. The principle horn for playing the melody is similar to the Clarinet in shape, but has a curved end. There are six holes on top, one at the

bottom and two holes at each end on the side. The bass-horn attachment is much longer and thicker than that of the first and has no holes, since it can produce only one tone, the bass. Then there is a small tube used as a mouthpiece. These three separate horns are connected to a leather bag. The performer fills the bag with air through the mouthpiece and, holding the bag under his arm, squeezes it when necessary to produce a tone through the two horns. A distinctive peculiarity of this instrument lies in the fact that while the mouthpiece itself possesses no reed, both the other horns do.

The Ragelis was made of the natural horn, and there were several different classes of this instrument. All produce pleasing effects, whether used as solo instruments or in concert. At times

they were pierced with holes in the sides. The end was fitted with either wooden or bronze lip pieces. Types similar to the Lithuanian horn can also be found among the Slavs. The tone has a mournful character, but on the whole is very charming. Today this type of horn has practically disappeared. Some horns used in hunting and for festivities possessed no reed, though these are not important. The most widely used had a small wooden reed, similar to that found in the modern Clarinet.

There are more instruments of this type of **Animal Horn**, but they are relatively unimportant.

The **THIRD GROUP** is that with the **cross-reed**.

The **Čekštukas** is a small tube with a cross-reed, producing a tone similar to a child's cry or the owl's hoot. Though today it is gradually being forgotten, in the past its use was symbolic. Soon after a wedding old friends would always produce the "child's cry" when passing the home of the newly weds, indicating their desire for progeny.

The **FOURTH GROUP** is the reedless type, blown with the lips, though differently than the First Group.

The **Trimitas** or trumpet is as well-known among the Lithuanians as are the **Kankles**. It is of different shapes: some tubes have very wide openings, others more slender openings, and some are straight from the lip-end to the opening. Some of these tubes are of bucthorn wood with bark while others are simply made of brass. The trumpet was used for various purposes besides entertainment: as, for example, in war, while herding, and for religious services. However, a separate species of horn, the **Daudyta** was most especially dedicated to religion. It was from four to six feet long and was used by the pagan priests for ritualistic purposes. The ordinary **Trimitas** is occasionally made as long as fifteen feet.

This instrument as well as others which are thoroughly Lithuanian, is widely known to the people through the fables and folk songs which have grown up around it. The name itself, according to the historian **Daukantas**, is made up of two purely Lithuanian words — **tris**, meaning three, and **mytas**, meaning stake. It seems that the first **Trimitas** was made of a pole or stake which had been cut into three parts, hollowed out, and put together again with tar. The name, therefore, means a three-pieced pole; i.e., a pole split into three pieces. The instrument itself was so popular and widely used by the ancient Lithuanians that some historians of the Middle Ages attempted to analyze the name of the nation itself with its help. A story is told of the Grand Duke **Kernius**, son of the fabled **Palemon**, who came from Rome to the river **Vilia**, and found the Lithuanians living on its farther side. These people, being savages, had no name to the Romans, and **Kernius** was hard put to it, when referring to them for some appellation. When he noticed that they used the trumpet so much in their daily lives, he began thinking of that country in Latin as the "land of the trumpet" (**Litus**, meaning country or land, and

tuba being the Latin for trumpet; the two words put together formed **lituba**, which gradually became **Lietuva** or **Lituva**, as the Lithuanians today designate their country.) This story most probably is only a story, but is interesting in that it demonstrates the great age of the **Trimitas**. The earliest records to be found are those given us by **Arnold Schering**, who states that "bronze trumpets have been used in Scandinavia and by the Baltic peoples as early as the twelfth century before Christ." **Karamzine**, a White Russian historian, declares that the Lithuanians used trumpet of wood in the twelfth century A. D.

In some districts of Lithuania ensembles of five, seven, and more trumpets are used with very pleasing effects. Curved wooden trumpets covered with birch-bark are also well-known, and quartet groups are often found, sometimes even in churches. Part of the pagan Lithuanian ritual still extant explains the duties mounted trumpeteers leading the funeral procession to the graveyard.

Small orchestras composed of the **Ragelis**, trumpet, the native Violin and Drums were formed by the country folk, and, it is reputed, with excellent results. These small horns (i.e., the **Ragelis**) were often most artistically ornamented, and at times Lithuanian hieroglyphics were carved into the sides. The **Ragelis** possessed a peculiar notation, differing from any other musical script then known.

Percussive Instruments form the Third and last section.

In order of time, these instruments were among the Lithuanians as elsewhere, the most primitive. Rhythm in music being the foundation of all else, means of producing it were of necessity first contrived. Knocking, rattling, striking, clapping, and, clucking, were the natural means of producing rhythm, and to aid the people in expressing that feeling, large and small drums, rattles, knockers, glass and iron tappers, and boards of different lengths were utilized everywhere. Some of these primitive instruments are to be met with even today.

Among the Lithuanians, it was customary to vary the ensembles for different occasions. For weddings bagpipe, horns, **Kankles**, and occasionally some other instruments were used. However, on the eve of the nuptials, when a farewell party was generally given, only the **Kankles** were played. Special music was performed on the pipes as the bride's dowry was brought out. In fact, the Lithuanian peasant is an inveterate musician. Every important event in his life must be celebrated with music that has become traditional through the ages. There is one combination in particular, in which the **Skudutis**, **Kankles**, and singing alternate; in the writer's opinion, this "trio" composition is the oldest in Europe today. When the music for this is played on well-tempered instruments, the result is a terrible dissonance. However, when performed upon the untempered instruments for which it was composed, the effect produced is truly beautiful.

CHANGING POPULATION IN LITHUANIA

DR. KAZYS PAKŠTAS

Key to the survival of any nation conquered by the Soviets is in the size and character of its population.

By the duly ratified international treaties of 1920-1924, Lithuania received territory comprising 88,111 sq. kilometers or 34,019 square miles. The population of this area in 1914 was estimated at 4,325,000. The First World War (1914-1918) and the Wars of Lithuanian Independence, with the accompanying epidemics and hunger, reduced that population by one million: for 1923 it might be estimated at 3,316,000.

The average annual natural increase of the population in Lithuania for the period 1923-1937 was 11.5 per thousand, and in some years reached 13.0 per thousand. This biological resistance increased Lithuania's population to 4,144,000 in 1939. By the middle of June 1941, the population of ethnic Lithuania reached about 4,250,000 among whom were 2,550,000 Lithuanians, others being national minorities: Poles, Jews, Belorussians, Germans and Russians. (About one third of this ethnic Lithuania was occupied by Poland during the period 1920-1939).

The last population statistics in Lithuania were gathered by the German occupation authorities on May 27, 1942. These statistics did not cover all the territory of Lithuania. Victorious Germany annexed to her East Prussian province the territories of Klaipeda, Suvalkal and Gardinas (Grodno). The eastern districts of Lithuania (Lyda and Breslauja) were given to Belorussia. Thus, German military authorities reduced Lithuania to 67,199 sq. kilometers or 25,936 square miles; and subdivided it into four regions or "Gebiete": Vilnius, Kaunas, Siauliai and Panevezys. In all four regions there were a total of 25 districts, each having from 4,000 to 188,000 inhabitants.

In this reduced Lithuania the Germans conducted a population census which has been kept secret ("Nur fuer Dienstgebrauch"). This secrecy suggests that statistics were not to be used for propaganda purposes, but should be reserved for study and research, implying a greater degree of veracity. A copy of these statistics has been obtained by the Lithuanian underground and is published here in abbreviated form.

This population census did not include administrative (military and civil) personnel and the Jews driven into ghettos and destined for extermination. But it includes score of thousands of Russian

war prisoners at that time working on Lithuanian farms and in the cities.

The natural increase of the Lithuanian population during the war (1942-1943) was quite normal, amounting to about 1.1% annually. Taking into account this normal increase, the present population of Sovietized Lithuania could be estimated for 1955 at 3,700,000, with the percentage of ethnic Lithuanians 77% or 2,845,000. This estimate has been calculated for the territory once more reduced by the Soviet colonial policy makers. The Soviets separated from Lithuania her eastern districts of Asmena (Oshmyany) and Svierial (Svir'). Thus, Sovietized Lithuania has at present only 65,197 square kilometers or 25,172 square miles.

For the first time in seventeen years Soviet official authorities have published some data on the population of Russia, including her colonial possessions (See: *Narodnoye Khozyaystvo SSSR* by the Central Statistical Office, Moskva, 1956). According to those sources, the population of Lithuania was 2,700,000 in April 1956. From other sources we know, that the percentage of ethnic Lithuanians is about 80%; of Russian colonists about 14% and of local national minorities about 6%.

The autochthonous (native or indigenous) population in 1956 was about 2,470,000. In 1941 (June) the same type of population within the present boundaries was 3,238,000. By the annual growth between 1941 and 1956, this number should have risen to about 3,470,000 in 1956, but there are actually only 2,470,000. And that means that the genocidal practices of Russia and Germany resulted in a total loss of 1,270,000 human lives. The present autochthonous population of Lithuania has no chance to increase, as this would run counter to the colonial demographic policy of the Soviets.

Prof. Dr. Kazys Pakštas has studied at various American and Swiss Universities, received his doctorate from the University of Freiburg. Former chairman of the Department of Geography at Kaunas University, he has also taught at Carleton College and Duquesne University. Presently vicechairman of the Executive Committee of the Christian Democratic Union of Central Europe, he has traveled extensively, and is the author of many books and articles.

STATISTICAL BUREAU OF THE GENERAL
AREA OF LITHUANIA

(The final results of the Lithuanian census
taken on May 27, 1942)

	Area in sq kilo- meters.	No. of inhabi- tants.	% of Lithuani- ans.	% of Poles	% of White Russians	% of Russians	% of others
City of Vilnius	104	143,500	20,5	71,9	2,1	4,1	1,4
County of Ašmena	2,068	95,523	14,9	53,8	30,4	0,4	0,5
County of Eišiškės	2,132	60,956	47,0	45,3	6,7	0,5	0,5
County of Svyriai	2,266	77,920	20,4	35,9	39,1	4,1	0,5
County of Švenčionys	3,214	106,932	66,5	20,5	5,4	7,1	0,5
County of Trakai	2,814	108,814	71,0	23,5	2,1	2,7	0,7
County of Vilnius	3,346	150,103	49,1	44,6	4,0	1,8	0,5
District of Vilnius	15,840	600,248	46,8	36,9	12,9	2,9	0,5
City of Kaunas	40	130,002	94,9	0,6	---	3,3	1,2
County of Alytus	3,007	116,649	97,3	0,8	---	0,9	1,0
County of Kaunas	2,808	111,907	90,8	1,9	---	6,1	1,2
County of Kedainiai	2,408	89,452	97,1	0,5	---	2,1	0,3
County of Lazdijai	1,249	44,295	96,2	0,3	0,2	3,0	0,3
County of Marijampolė	2,279	102,447	98,1	0,3	---	1,2	0,4
County of Šakiai	1,730	62,514	98,2	---	---	1,0	0,2
County of Vilkaviškis	1,320	66,730	97,2	0,3	---	2,0	0,5
District of Kaunas	14,801	593,994	96,2	0,7	---	2,6	0,5
City of Šiauliai	35	31,915	98,2	0,2	---	0,9	0,7
County of Kretinga	2,635	103,873	97,9	---	---	0,2	1,9
County of Mažeikiai	1,960	74,721	95,2	---	---	1,8	3,0
County of Raseiniai	3,077	114,679	98,0	0,2	---	1,3	0,5
County of Šiauliai	6,015	187,887	94,5	0,1	---	3,5	1,9
County of Tauragė	3,279	117,868	97,5	---	---	0,9	1,6
County of Telšiai	2,627	89,667	97,8	---	---	1,8	0,4
District of Šiauliai	19,628	720,609	96,7	0,1	---	1,8	1,4
City of Panevėžys	24	23,272	93,6	1,0	---	4,5	0,9
County of Biržai	2,724	95,161	97,8	0,1	---	0,9	1,2
County of Panevėžys	4,365	132,190	97,4	0,3	---	2,0	0,3
County of Rokiškis	2,165	75,906	91,0	0,1	---	8,5	0,4
County of Ukmergė	3,070	121,569	95,3	1,2	---	3,2	0,3
County of Utena	2,519	91,863	94,2	0,1	---	5,3	0,4
County of Zarasai	1,919	61,273	76,6	6,5	0,6	15,9	0,4
District of Panevėžys	16,786	601,234	93,5	1,1	---	4,9	0,5
LITHUANIA	67,199	2,789,587	81,1	12,1	2,9	3,1	0,8

Thus in Lithuania: Lithuanians - 2,263,997; Poles - 336,939; White Russians - 82,320; Russians - 85,303; Latvians - 8,771; Germans - 3,744; Others - 4,468; Unknown - 4,715.



LEGEND OF THE MAP:

1. Klaipėda region, invaded by German troops in March 1939, and annexed to Germany. It contains the only seaport of Lithuania.
2. Šilutė strip, with a patriotic Lithuanian population conquered by Poland in 1919, invaded and annexed to Germany 1939-1944, given to Poland by Russia in 1945.

3. Territory of Druskininkai, with a purely Lithuanian population, separated from Lithuania by German Military Authorities, 1941-1944.
4. Eastern borderline of Lithuania Germans intended to return to Lithuania in 1942; promise was not realized.

The Soviet policy is to deport or force the emigration of a number of the population about equal to country's average annual natural increase.

German statistics of 1942 and our estimate for 1956 show the following linguistic subdivision of the population of Lithuania:

The principal causes of these radical charges are:

	1942 census	1956 estimates
Lithuanians:	2,263,997	2,160,000
Poles:	336,936	86,400
Belorussians:	82,320	21,600
Russians:	85,303	378,000
Others:	21,028	54,000
Total:	2,789,587	2,700,000

- 1) The Lithuanian population was reduced by deportations, to work in Soviet slave camps in regions of unfavorable climate.
- 2) One hundred seventy-eight thousand Poles from the Vilnius (Vilna) region were permitted to repatriate to Poland in 1945-1947, some were deported to Siberia.
- 3) The number of Belorussians decreased when two eastern districts (Asmena and Svierial) were separated from Lithuania in summer of 1944.
- 4) The pre-war Russian population of Lithuania amounted to about 60,000. But Lithuania has been converted by the Soviets into a colony of exploitation and colonization by the dominant masters, the Russians. Their number was increased by at least six times in order to control and Russify the freedom-loving foreign nation. And these 378,000 Russians in Lithuania are in the best paid and most influential positions, forming a strong backbone of the Russian colonial empire.
- 5) Those others, mostly Jews, who came from hiding places in Lithuania and many from deep in Russia.

The largest cities of Sovietized Lithuania are: Vilnius 300,000, Kaunas 195,000, Klaipeda 80,000 and Siauliai 50,000. The Lithuanian element is strongest in Kaunas and Siauliai where they are in a ma-

jority. Klaipeda (the main port) and Vilnius are colonized by imported Russians up to 50%. The autochthonous population of Vilnius (about 138,000) is composed of about 33% Lithuanians, 7% Poles, and 6% Jews; about 54% are imported Russian colonists.

The German minority in Klaipeda (Memel) and in a few other western cities totally disappeared, having been deported to Siberia or escaping to Germany.

In respect to the geographical distribution of the disastrous loss of population in Lithuania, it seems that the western part (west of Dubysa River) lost a very small part of the autochthonous population; the largest middle sections of the country lost about 20%; and the eastern part or Vilnius region suffered most from the Soviet regime, losing about 30% of the autochthonous population.

The African and Asian colonies of Europe were partially protected by their torrid climate from imperialist colonization and they remained colonies of exploitation. The Baltic and Ukrainian colonies of Russia are in much greater danger as their climate and their soils offer very favorable conditions for Russian colonization, after the local population is thinned out by deportations and liquidations and after the land or industry is expropriated for the benefit of the ruthless master-race.

"I wish to tell the representatives who are listening to me that with each passing day the growing desire of the USSR for universal expansion becomes more apparent. Geneva and the "spirit of Geneva" are nothing more than an attempt to deceive the unwary. The USSR has given up nothing; neither before nor since Geneva. Anything that is of advantage to it, that makes its position stronger and enables it to destroy the ideals of freedom and democracy, will help to enslave the world..."

*Dr. Emilio Nunez Portuondo,
Permanent Representative of Cuba at U.N.*

LITHUANIANS IN LATIN AMERICA

DR. ANTANAS TRIMAKAS

During the 1920s the majority of Lithuanian emigres settled in Latin American countries. They had been driven out of Lithuania by the misery bequeathed to their native country by Russian domination and by the devastations of the First World War, which caused an acute and far-reaching economic depression.

The independent Lithuanian state, re-established in 1918, was for a while not in a position to assist its needy people, especially since its underdeveloped industry and business could not supply employment for every person who was able and willing to work. The government had inherited only the ruins of an economy. Public expenditures for setting up a government apparatus, waging a war for independence and laying the foundations for the future build-up of the national economy exhausted the meager resources that came either from foreign creditors or from remittances from Lithuanians living in the United States.

The agricultural system that the Lithuanian government inherited from the Czarist regime was backward and ill adapted to the country's needs. The greater of the productive land was in the hands of large estate-owners, who were often aliens living outside the country. The remaining arable land was cultivated by a large number of small landowners who could scarcely feed their families with what they received from their small and poor farms. The land reform that was undertaken in 1922 could not satisfy everyone, and many of the children of these small landowners, disgusted with the economic conditions resulting from the Russian oppression, proceeded to look for better living elsewhere. Since the U.S. quota for Lithuania was small, a number of them settled in France; others went as far as Latin America in search of fortune.

Even before the First World War, some Lithuanians had fled to South America from the Russian yoke. (For instance, in 1837—more than a century ago—Prof. I. Domeika took up residence in Chile, where he reorganized the Chilean school system according to the Lithuanian pattern, was President of the University of Santiago de Chile for 16 years, created the Chilean chemical industry, and made important discoveries of rare metals and minerals in Chile. Domeika, argnerit, copper, gold and coal deposits were discovered in Chile by Mr. Domeika who also published valuable scientific works in his field. His genius, untiring energy, and remarkable achievements made him one of the greatest men in Chile, and the grateful Chilean people erected monuments to him and gave his

name to cities, mountains, plazas and streets.) The attention of their countrymen in distress was drawn to these early settlers, and they were attracted to the southern part of the Western Hemisphere.

They found neither prosperity nor pleasant jobs awaiting them when they landed there. The emigres had to face the hardships of pioneer life and were compelled to work under entirely different climatic conditions and to accommodate themselves to ways of life to which they were unaccustomed, among dissimilar people who spoke unfamiliar languages. Besides their native tongue, the newcomers from Lithuania knew Russian and Polish, as well as some German, English and French, but none of them had any knowledge of Spanish or Portuguese.

In spite of these difficulties, about 100,000 Lithuanians left their country and settled in Latin America as a result of Russian exploitation, two wars, an underdeveloped economy, a depression, and, finally, Communist religious and political persecutions; they were distributed as follows: 45,000 in Brazil, 35,000 in Argentina, 10,000 in Uruguay, 2,000 in Venezuela, 500 in Colombia, and the rest in Peru, Chile, Bolivia and other South American countries.

Once they had succeeded in mastering the first hardships, quite a few of them acquired vast estates; others took up trades, and many entered business and industry. The well-to-do among them lack nothing, even by North American living standards. But a large number of the emigres have not achieved the living conditions they were looking for. This fact has exerted a certain influence on their political convictions and has exposed them to the danger of Communist infiltration. Indeed, 300 Lithuanians were misled by Soviet agents and in 1956 returned to occupied Lithuania. The defectors, forced to live in that huge prison which is the Communist state, would like to return to their previous places of residence if they could. Deceived and disappointed, they are sending to the friends they left behind in Latin America letters that, despite the Communist censorship, speak out against oppression and picture the harsh reality of their present life. Their disillusionment has discouraged other fellow-travelers and caused them to redefect, and it is strengthening the resistance against Communist penetration. None of those who left Lithuania in 1944 followed these unfortunate people; the 1944 exiles knew what Communism was, and no Soviet agent could lure them back to

their enslaved country. The defectors were promised property, freedom of enterprise and a liberal political regime. None of these was granted them when they entered Lithuania; after propaganda welcoming speeches, they were placed in shabby, dilapidated state-owned buildings, being allotted one room per family, and were sent to work in factories. The customs authorities retained their personal property, and so far it has not been returned to them.

The experience of these deceived people has contributed more than any propaganda to the strengthening of the spirit of unity among the Lithuanian emigres and to animating their previously dormant national activities. Patriotic organizations of Lithuanians are numerous in Latin America. Lithuanian Communities that unite most of the emigres except Communists and Red fellow-travelers have been established in Argentina (Buenos Aires, Rosario and Berisso), Brazil (Sao Paulo and Rio de Janeiro), Colombia (Barranquilla, Bogota and Medellin), Uruguay (Montevideo) and Venezuela (Caracas, Maracay, Maracaibo and Valencia). In addition to the Community organizations, Lithuanian faithful have established Roman Catholic parishes in Buenos Aires, Rosario, Sao Paulo, Rio de Janeiro and Montevideo, and the Salesian Fathers have established a parish in Barranquilla. Lithuanian newspapers are published in Argentina, Uruguay, Brazil, Venezuela and Colombia. Cultural, social and sports societies have organized anti-Communist exhibitions in Sao Paulo and Buenos Aires and are maintaining three grade schools as well as having radio programs, Sunday schools and libraries in Montevideo, Buenos Aires, Rio de Janeiro and Sao Paulo.

Animated by their interest in fighting Communist expansion, Lithuanian emigres, individually or as representatives of their organizations, contributed to the organization of the Anti-Communist Front in Brazil and are taking part in the activities of the Committee for a Free Europe in Rio de Janeiro. This committee is headed by Senator L. Chateaubriand, owner of Latin America's largest press concern, who publishes, among other newspapers and periodicals, the magazine "O Cruzeiro," which is specially dedicated to the problems of freedom. Lithuanians in Argentina took part in the conference of captive nations that was convened in Buenos Aires last November and are preparing material for a new anti-Communist exhibition to be held in May of this year by people of Central and Eastern European descent.

Latin American political organizations, particularly the Christian Democratic Parties, count many a Lithuanian in their ranks. These people deserve special recognition for creating a friendly attitude on the part of Latin American political leaders toward the cause of the liberation of Lithuania and other captive nations. For example, Monsignor Aruda Camara, President of the Christian Democrats of Brazil and a Federal Deputy, and Professor Montoro, Secretary General of the

DR. ANTANAS TRIMAKAS, professor of economics and political science, as well as former diplomat, is the Lithuanian editor of THE BALTIC REVIEW, member of the presidium of the Supreme Committee for Liberation of Lithuania, Vice President of the Christian Democratic Union of Central Europe, Vice Chairman of the Lithuanian Delegation to the Assembly of Captive European Nations, and member of the Committee for a Free Lithuania.

same party and also a Deputy, are constantly fighting in the Brazilian legislature for the freedom of nations and condemning Communist infiltration.

Several informative books and pamphlets have been published in Spanish by Verax, a Lithuanian and a well-known columnist for Montevideo's "El Dia," one of the most influential dailies in Uruguay and its neighboring countries. The same writer and his colleague Gumbaragis publish articles in other Latin American newspapers and periodicals. Their incisive ideas and eloquent pens have acquainted thousands of readers with Lithuania's fight for liberation. The Lithuanian Legations in Montevideo and Rio de Janeiro and the Consulates in Sao Paulo and Bogota are facilitating their information work.

Moreover, by maintaining relations with local leading figures, the Lithuanian emigres have made friends for their subjugated nation and are inspiring the statesmen of their adopted countries to take the necessary measures to forestall Communist expansion. This activity is especially important in our time because we are suffering an eclipse of the idea that man is a person in his own right. In Communist-oppressed countries this idea is being replaced by the doctrine that the individual is a creature of the state, deriving such rights as he may have from the state and holding them at the mercy of the state. This doctrine provides a climate favorable to social injustice and—with the inevitability of cause following effect—to misery and slavery.

In view of the Communist attempts to penetrate Latin America, the hearts and minds of men there should be strengthened in a new outlook, a new set of ideals and new ideas that could bring about indispensable changes in the social structure of nations where they are needed. On the other hand, if the people's obsoletely conservative and confused outlooks persist, if their ideas continue to correspond to no known reality and if some people insist on holding on to their unfounded privileges, then the most exemplary constitutions and laws will bring no progress, and the countries may still find themselves in trouble. Laws, as the example of many countries proves, are not foolproof. Any law can be twisted out of its original intent. Laws



VYTAUTAS KASIULIS

MOTHER WITH CHILD

are the creations of men, and men will use them according to their needs. If strong inclinations run counter to law, they will find satisfaction in extra-legal ways.

To enlighten the people to the dangers of Communist expansion and to reveal the benefits of social justice and democracy has been, is and will remain the chief aim of Latin America's Lith-

uanian emigres. Highly appreciating the haven of freedom that the great freedom-loving Latin American nations have so generously granted them, the Lithuanians living in their midst are with profound gratitude dedicating all their efforts to a brighter and more prosperous future for these culturally progressing and economically expanding countries.

We must never place a price tag on what freedom is worth to us or the world. As long as armed aggressors are on the loose in the world, free men must stay strong enough to keep the peace.

R. M. Nixon

VYTAUTAS KASIULIS

Painter of the Joy of Life

By PAULIUS JURKUS

THE CAREER of Vytautas Kasiulis, one of the most outstanding representatives of the younger generation of Lithuanian painters, grew out of impressionism; he was strongly influenced by Degas. Nevertheless, it was not the poetry nor the play of light that Kasiulis borrowed from impressionism but rather the way of delineating the form itself.

He has the great natural gift: excellent draftsmanship. He graduated from the Kaunas School of Art as one of its most gifted pupils. As early as the German occupation of 1941-1944 he exhibited his paintings in Kaunas; they were especially notable for their realistic drawing combined with an impressionistic formulation of their themes. The influence of Daumier, the famous caricaturist, was also evident.

Later Kasiulis became an exile in Germany. From there he went to Paris, where he now lives; here his individuality asserted itself, and he became one of the hundred top Parisian artists.

In Paris Kasiulis has rejected his former masters Degas and Daumier, and his creative expression has taken on a new and unique form. He has concentrated his attention on line, purified his color and developed his whole composition in a more original form.

He desired to make use of his talent of full control over his drawing. He remains a realist, thereby aligning himself with the realist wing of the Parisian school; at the same time, he remains free and modern.

His originality expresses itself in a relief-like representation of reality. When one looks

at his pictures one has the impression of decorative pictures on a wall tapestry, with the principal outlines bold and with details and shadows omitted.

This same effect of a relief can be obtained by placing a sheet of paper over a coin and rubbing it with a pencil; the raised parts of the coin will be reproduced in black on the paper. This principle is well known, but Kasiulis was the first to apply it to painting and find in it a unique style.

He often first covers his canvases with dark colors; over these he boldly applies other colors, leaving spaces between the application, which become the outlines. When he works in tempera he achieves the same effect by using black paper.

Another of Kasiulis' characteristics is his strong drawing. Swiftly, with a single stroke, he captures the essence of his subject and presents it in such a way that it is easily recognizable. This is his realistic outlook on the world, where there is no abstraction and everything has a precise form.

He reinforces his realistic outlook by his use of color. The symphonies of color that some artists favor are alien to him. He dislikes playing with nuances of warm and cold colors; he uses warm, pure colors almost exclusively, differing in this respect from many French artists with their refined color combinations.

Since he is a skilled draftsman, he usually chooses scenes from human life for his subject matter. The empty landscapes so popular with modern artists are quite alien to him.

He usually chooses common people: artisans, beggars, street musicians. He has a long series of "little people" of the theater: actors, clowns, dancers, musicians, guitarists. He is interested in the lovers he sees in parks, and is especially interested in fishermen.

His people do not dominate; they are created in general outlines, in a relief-like way, but they are neither crude nor stiff. On the contrary, one finds in them great elegance and warmth.

One of Kasiulis' chief characteristics is the optimism of his subjects; they are all poor, but they have not ceased to hope. It would seem that they have known neither pain nor want. They are all smiling. A Parisian organ grinder turns the handle of his instrument; his beard—even his parrot seem to partake in his smile. Fishermen return home joyfully, and the trees, the very fishes they carry, smile with them. The artist's optimism is so great that it glows even from his still lifes; it carries the beholder to another world, one where the humble become bold, where the unfortunate possess ample opportunities, where lovers are assured of a happy ending.

It is not strange, then, that in 1954 Time magazine's critics captioned an article on him "Joy of Living," and went on to say that "the

PAULIUS JURKUS, a graduate of University of Vilnius, is an editor of Lithuanian newspaper "Darbininkas". He writes short stories, novels, poetry and articles on art and literature. His novel won the annual \$1000 reward in 1956, sponsored by "Draugas", a Lithuanian daily published in Chicago.

critics enthusiastically hailed Kasiulis as an oasis of joy in a desert of gloom and pessimism."

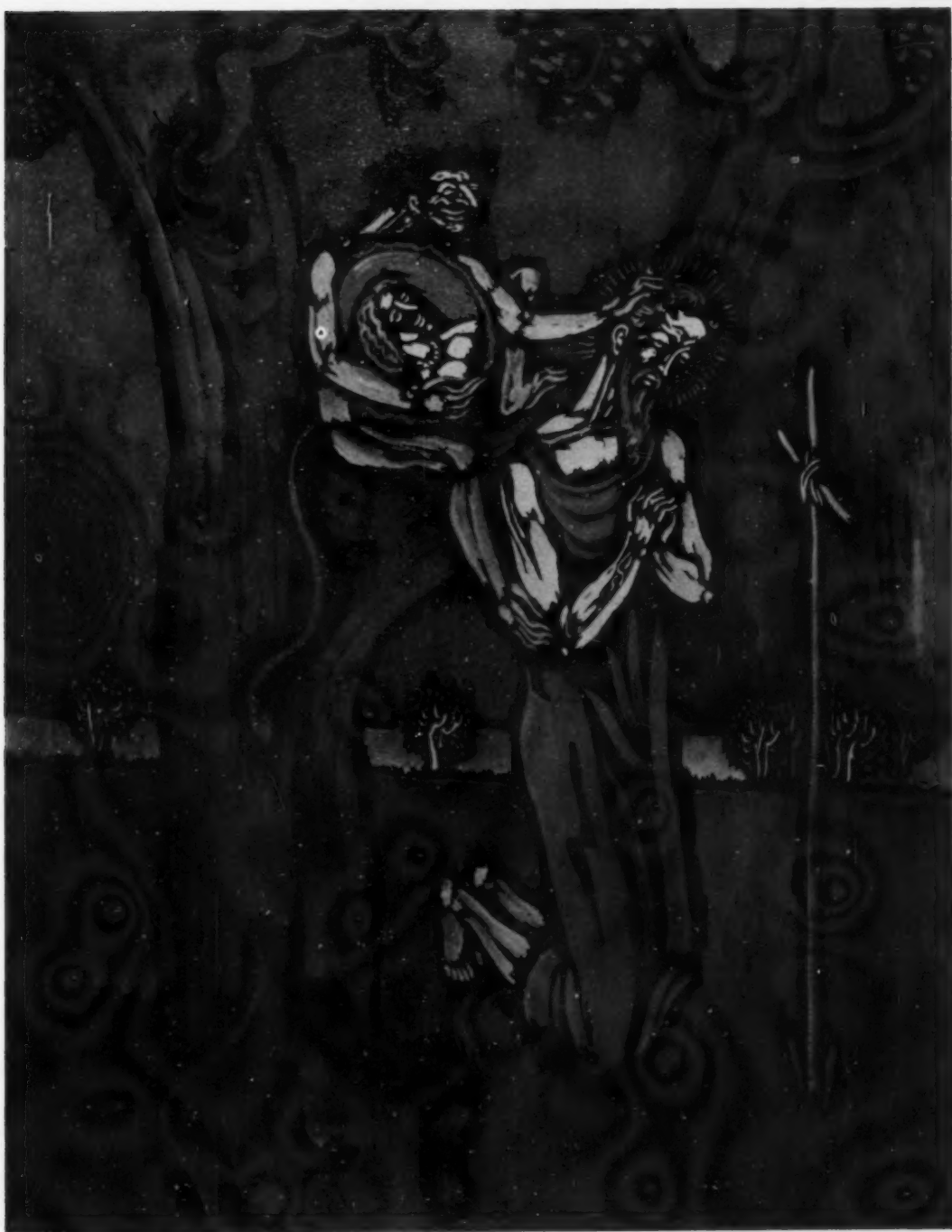
His first Paris exhibition was held in 1949, and he is now numbered among the foremost Parisian artists. His work is regularly shown at the Stiebel Galleries in Paris. He has had exhibitions in many cities of Europe; his first New York exhibition was held at the Hammer Galleries on Jan. 15-26, 1957. New York's Museum of Modern Art has brought several of his paintings. He did the scenery for a motion picture. He is a member of "La Gilde Internationale pour la Gravure," which has only 30 members throughout the whole world.

Vytautas Kasiulis was born in Lithuania in 1918. He graduated from the School of Art in Kaunas in 1941 and later taught there. He also taught at the Institute of Commercial Art in Freiburg, Germany.



VYTAUTAS KASIULIS

THE ARTIST



VYTAUTAS KASIULIS

THE TEMPTATION OF SAINT ANTHONY

TIME, May, 1954—"In an age, that tends increasingly toward gloom, horror and mathematical coldness in art, the painter who makes a critical success with warm and happy pictures is an exception. Such an artist is Vytautas Kasiulis, a refugee from Lithuania."

L'AMATEUR D'ART, May 1953 — "Kasiulis, whom we liked from the beginning, goes on enchanting us. His compositions have richness of tone and magnificent balance."

LA SEMAINE DE PARIS, April, 1953—"Kasiulis goes on astonishing us... with his pleasant harmony of colors and exquisitely subdued tonal transitions."

LIBERATION, May, 1954—"A real feast for the

eyes; everything in his compositions is fancy, color and light."

MASQUES ET VISAGES, May, 1954—"Kasiulis is the Ariel of painting."

LE PEINTRE, May, 1954—"Kasiulis' romantic universe takes us away from trodden paths. He is striking, nostalgic and gentle, he sings the life of a fanciful world. A beautiful exhibition."

CARREFOUR January, 1955—"His compositions explode with joy and color."

LE PEINTRE, January, 1955—"Every work a joy to the eye, in this world of ours where joy is not usual... Kasiulis uses color stripped to its essentials. A splendid exhibition indeed."

LA SEMAINE A PARIS, February, 1955—"Kasiulis' painting is light, aerial, poetic."



VYTAUTAS KASIULIS

ANNUNCIATION

"KANARELĖ" —

A New Lithuanian Drama

A new Lithuanian drama, "Kanarele" (The Canary) had its premiere in Chicago. Its author, Kostas Ostrauskas, is the youngest of the young generation of Lithuanian playwrights. "Kanarele" is a symbolic play, humanistic and problematic, although it avoids specific social and moral issues. It has few personages and its action is intensely internal. The characters are poverty-stricken beggars, but in their shacks one finds a symbolization of a larger problem: the break-up of human illusions.

The main character in the play is Juozapas, a blind beggar, who, although in an extreme state of poverty, still finds a unique respect for himself among his neighbors. His friend, Jokūbas is jealous of this unique honor. One day, Juozapas returns with a stolen canary, hoping that the bird, with his wonderful song, shall brighten his hut and bring him happiness he has never known yet. The canary is stolen, but Juozapas' conscience remains silent, for he believes that all men regardless of their present state of destitution, and not only the chosen ones, are entitled to happiness.

With the canary, conflict is brought into the beggar's hut. The relations between Juozapas and his friends Rokas and Jokūbas are changed, and he himself, later, begins to doubt whether his act is justifiable. The jealous Jokūbas, desiring to destroy Juozapas' happiness, and disregarding the fact that he also shares in it, tempts Ro-

kas and Anellukė (Anne) to steal the bird. This is quickly accomplished; a sparrow is substituted in the cage.

Psychologically unable to reconcile himself to the loss of the canary, Juozapas, wakes up deaf in the morning. It is easier for him to reject all hearing, than face the loss of the canary's song. In this manner, he loses all contact with men and the world; he now is both deaf and blind.

Juozapas' friends, correctly realize that their friend's tragedy was caused by their actions. They try to correct their crime, but in vain. While trying to bring the canary back, Anellukė accidentally lets it escape, and it is lost irretrievably. The malefactors are deeply shaken.

Rokas, who has sworn never to enter another parish, even if forced to do so, now takes up his beggar's pouch and goes out into the world.

Juozapas is also experiencing an internal conflict. As if realizing that his personal way of seeking happiness is opposed to morality and tradition, he decides to return the canary. He does not know, that he is carrying a sparrow, and thus becomes a tragicomical figure.

"Kanarele" does not take place on a social level. Ostrauskas nowhere criticizes the social system. The play moves on a level of ideas. It symbolizes the right of each individual for happiness and beauty, as an ancient folk-tale about a king who became shepherd.



A scene from "Kanarele".

THE ACTIVITIES OF LITHUANIAN UNIVERSITY PROFESSORS IN EXILE

The Association of Lithuanian Professors in America was founded in 1950. This was the culmination of a continuous effort on the part of the personnel of Lithuanian universities who found themselves in 1944 among the 60,000 Lithuanian refugees in Europe. Professors, docents, lecturers, they were about 300 in number and were concentrated for the most part in Germany.

They were unable to develop any common intellectual activity in the then Nazi Germany while the war was still being fought, since they were widely dispersed throughout the country and all contacts between them had been lost. At the end of the war they gathered, like the other exiles, in displaced persons camps. Here a general renaissance of Lithuanian cultural life was beginning, but they were unable to function as a group at first, even in these altered conditions. Travel restrictions and poor communications were the great barriers. Consequently they had to content themselves with participating in the cultural life as individuals, each in his own locality. But this was not enough—an academic life was lacking; they wished to continue their intellectual life with the many students who found themselves in a similar situation.

In 1946 these hopes were in part realized. In March of that year a university for exiles held its first lecture in Hamburg. With the permission of the United Nations Refugee Agency (U.N.R.R.A.) and the British occupational government, 50 Lithuanian professors and 450 students, began working at the Baltic University. Somewhat later several other institutions of higher learning were founded: the U.N.R.R.A. University for Displaced Persons, at Munich; the

drometry and hydrology sections, at Kempten; the Institute of Commercial Art, at Freiburg; and others. The Institute of Technology was the only one of these institutions staffed and attended entirely by Lithuanians. The teaching personnel at the Institute of Commercial Art consisted of Lithuanians, but all exiled students were admitted. The other schools had mixed staffs and students bodies, but even they provided work for many Lithuanian professors and accommodated a substantial number of Lithuanian students. German was the language used in all the mixed schools, but several professors in the humanities faculty at Hamburg — V. Birziska, P. Cepenas, P. Jonikas, V. Maciunas, J. Puzinas, A. Salys—lectured in Lithuanian.

But it was fully realized that such institutions could only be temporary. A new period of emigration was coming, and the students and professors would soon disperse. And in any case, still closer ties were needed. To enable the Lithuanian professors to work together in the future, the Association of Lithuanian Professors in Exile was founded on June 8, 1947. Prof. S. Dirman-tis, from Reutlingen, was elected chairman. The association was able to unite some 100 Lithuanian professors and to permit them collectively to enter the cultural life in exile. Then, however, came emigration; within a year, and before the association could realize its maximum potential, the number of members began to diminish. The officials of the association maintained their relationship and titles until April, 1950, when the last of them, Prof. Dirmantis, left for the United States.

At one time it appeared that it might be possible to transfer a whole university—teachers, students and accumulated equip-

ment—to the American continent. The professors, especially those at Pinnenberg, whence the Baltic University had been transferred from Hamburg, made every effort to bring this about. Canada seemed to offer the most likely haven. But the university dispersed before the transfer could be arranged. The largest number of emigres came to the United States, so it was natural that the association should be re-established here. The present association was formed in Chicago in 1950, and Prof. A. Gyls was elected as its first chairman. It was obviously impossible to establish universities, as had been done in Germany, but a forum for the exchange of ideas could be provided and some important projects could be undertaken.

The first thing the association's officers did was to inform American colleges and universities that among the recent immigrants were many capable professors, who could be useful to American institutions. The effectiveness of this appeal is difficult to determine, but a number of Lithuanian professors were able to find work in American schools and research institutions. Many who were otherwise qualified, however, were prevented by language barriers from continuing their academic work. [The demand for specialists in Lithuanian is extremely limited, and here was a large group for whom American institutions could find no use.]

Although many Lithuanian students are being trained for all academic fields, very few of them are specializing in Lithuanian, owing to the absence of opportunities for such studies. (The University of Pennsylvania is one of the few higher schools to grant degrees in Lithuanian, though a number of others offer courses in it.) Through the initiative of the Lithuanian Professors' Association an Institute for Lithuanian Studies, under the presidency of Prof. P. Jonikas, was established in Chicago. This institute organized a school

for higher Lithuanian studies during the 1955-1956 academic year, but it was not as successful as it might have been.

Members of the association are editors and active contributors to the Lithuanian Encyclopedia. This work, which will comprise some twenty volumes, is in process of completion; four volumes become available to the public each year. The association's members also organize ceremonies in commemoration of important events, such as the 375th anniversary of the University of Vilnius. Occasionally they organize public lectures

and assist other Lithuanian cultural organizations.

The association is particularly concerned about the many unpublished manuscripts of Lithuanian scientists and teachers that fail to reach the reading public because of lack of funds. At present the officers are trying to solve this problem, along with several others. They are trying to attract all Lithuanian professors—whether recent refugees or longer-established immigrants, many of whom are working at American colleges and universities—to join the common effort.

M. K.

TENTH ANNIVERSARY OF THE WORLD LITHUANIAN ARCHIVES

The tens of thousands of Lithuanian exiles who were placed by the Western allies in displaced persons camps in Germany at the end of the Second World War almost immediately resumed their national cultural activities. Under the protection of the Allies they founded kindergartens, grammar schools and junior and senior high schools, and even universities, and established technical training courses and art ensembles, all in numbers that are now hard to estimate. Newly founded newspapers and publishing houses contributed to the success of this work.

It was clear to everyone from the beginning, however, that life in the displaced persons camps was only temporary; the time would bring an end to the enthusiastically built-up cultural life. Still, it was desirable, and even necessary, to find some way of preserving a record of these activities. The work of collecting and preserving the historical material was begun on Nov. 19, 1946. At first the work was done in more or less unorganized fashion, with the collected material being sent to the

Convent of the Sisters of St. Casimir, in Chicago, Illinois, for storage. But this proved inadequate, and later a Commission for the Collection of Historical Materials was organized.

Because a considerable number of Lithuanians were already living in various parts of the world, and especially in the United States, it was decided to expand the scope of the original organization and not only to gather material on the life of the recent exiles but to document the life of Lithuanians throughout the world. A large amount of material had accumulated at the Convent of the Sisters of St. Casimir, but if the work was to be effective it was necessary that this material be well organized. Therefore, on Feb. 2, 1951, the executive council of the Supreme Committee for Lithuanian Liberation (VLIK) appointed Vincentas Liulevičius, the initiator of the work and chairman of the former Commission for the Collection of Historical Materials, to direct the vastly expanded work of organizing the existing material and collecting new documents. The new organization

was named the World Lithuanian Archives. Its activities were extremely successful, and now, ten and a half years later, the collected material is housed in 25 steel cabinets with a combined shelf length of almost 400 feet.

The World Lithuanian Archives collects documentary, bibliographical and museum material. The archives department collects records and documents of Lithuanian organizations and institutions throughout the world. This material may provide future historians with their only means for evaluating the cultural work of Lithuanians in exile. The files from the displaced persons camps in Germany have already proved their value in historical research. The documents now being collected will be even more interesting and valuable to coming generations of historians.

The bibliographical department has more than 400 Lithuanian periodicals and several thousand books, some of which date back to the last century. The only collection of Lithuanian publications of comparable magnitude is in the Library of Congress.

The museum department possesses seals, organizational insignia, flags and other museum pieces. There is a "Memories of Lithuania" section that contains a flag of the Lithuanian Sharpshooters' Association (Šauliai), independent Lithuania's army reserves; amber, sand and pebbles from the shores of the Baltic Sea; Lithuanian coins; a box of Lithuanian matches. These objects have deep sentimental value for the exiles. A handful of sand that someone scooped up before crossing the border and that has been preserved through long years as a relic of the forsaken homestead will speak eloquently to future generations.

The archives have been housed at the Convent of the Sisters of St. Casimir, the original donors of storage facilities, during all the years of their existence;

BOOKS

AN ETYMOLOGICAL DICTIONARY OF LITHUANIAN

Dr. ANTANAS KLIMAS

It is a well known fact that Lithuanian is one of the most archaic idioms of the Indo-European family of languages. It has preserved many ancient features in its phonetics, morphology and accentuation. Any linguist — either in Baltic or Slavic studies or in the broader field of Indo-European linguistics — has to be acquainted with the works in the field of Lithuanian.

Much has been done in the last hundred years in Baltic linguistics by various scholars, but most of this has been published in books dealing with various problems and in many articles in widely scattered philological journals and publications. To this day, Lithuanian does not have the three standard works which would cover the whole field in the manner that has been adopted for most of the Indo-European languages, i.e., a historical grammar (phonetics, morphology, word formation), an

etymological dictionary (word origins), and a complete dictionary of the language like the Oxford Dictionary of the English language. At present a complete dictionary of Lithuanian is being published, but it will be many years, and perhaps several generations, before it is completed. A full historical grammar of Lithuanian is also "in the mill," but nobody knows when it will be completed. Therefore it is a very welcome fact that a Lithuanian etymological dictionary has been appearing in individual issues (German: *Lieferungen*) since 1955. It is already near the halfway mark in printed form, and the whole manuscript is ready for printing.

This work, which will be completed in a year or two, has been written by the prominent linguist Dr. Ernst Fraenkel, professor emeritus of Indo-European philology at the University of Hamburg, formerly professor

at the University of Kiel. Dr. William R. Schmalstieg of the University of Kentucky writes:

"The publication of a Lithuanian etymological dictionary will satisfy a need which has long been felt both in Baltic comparative linguistics and the more general Indo-European field as well. All who are interested in either of these fields must be thankful to Ernst Fraenkel, who in the writing of this dictionary has brought to bear his abundant knowledge of the Baltic languages and his wide acquaintance with Baltic linguistic literature. His achievement is particularly great in that it is largely a pioneering work in this field." (Word, Dec. 1956, p. 331).

This dictionary is written in German and published by Carl Winter in Heidelberg and Vandenhoeck-Ruprecht in Göttingen. Its title is "Litauisches etymologisches Woerterbuch." It appears in issues of 80 pages each. So far, five issues have appeared (aba - m), 400 large, doublecolumn, small-print pages. The dictionary, when completed, will be about 9-10 issues, ca. 800 pages.

In his introduction, Professor Fraenkel says he started to work on the dictionary in 1947, although we know he has been collecting material for this work for many years. He does not include all Lithuanian words, leaving out primarily the onomatopoeic ones and also many loanwords. Quite a few borrowings, however, are given in the dictionary. For the explanation of the origin of these words he relies primarily on two works in

even with the great increase in the amount of historical material they are still kept here.

The idea of the archives finds new supporters every day, and the amount of historical material received is steadily increasing. Even the U. S. State Department has contributed the transcriptions of 15 Voice of America broadcasts to Lithuania. Any article that is related to the life of Lithuanians in exile is accepted and carefully stored.

The increasing amount of use that the records receive justifies their existence. People who have lost their graduation dip-

lomas or scholastic records have been able to find duplicates here; the archives have facilitated research on many articles and lectures; a number of people have received help for their theses. The archives will be even more useful in the future, for with the increase in material and its better organization it will be much easier to find needed documents.

Any inquiries concerning materials contained in the archives should be addressed to World Lithuanian Archives, 2601 West Marquette Road, Chicago 29, Illinois.

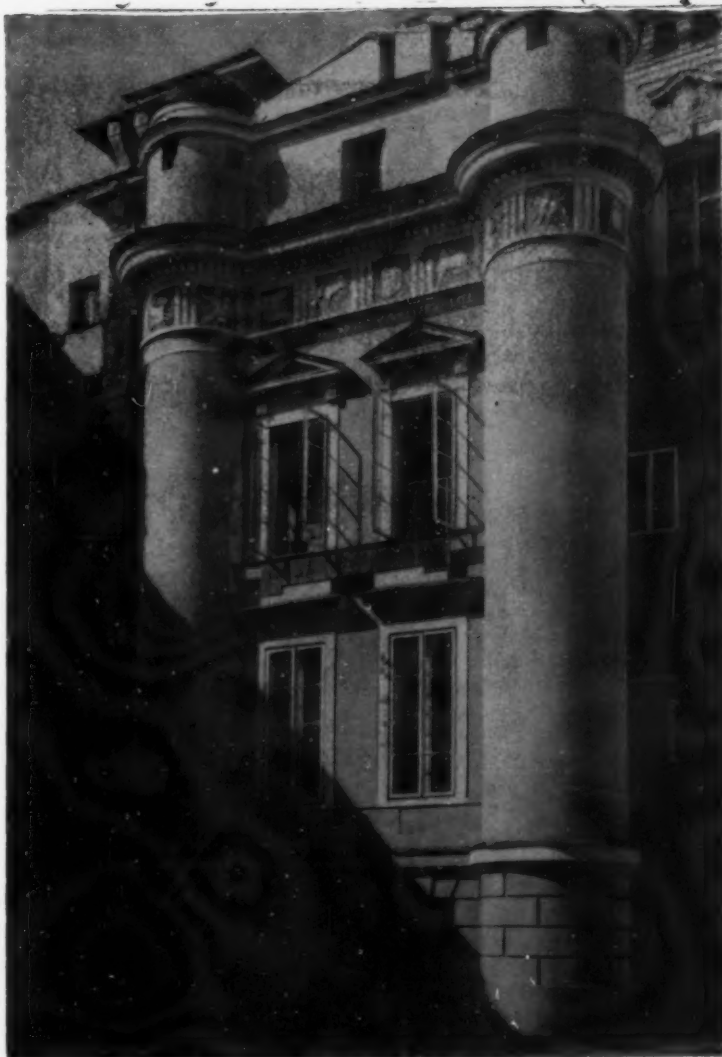
V. Liulevičius

this field: Pranas Skardžius, "Die slavischen Lehnwoerter im Altlitauischen," Kaunas, 1931, and K. Alminauskis, "Die Germanismen des Litauischen, I," Kaunas, 1934.

Of the dictionaries used, Professor Fraenkel mentions the large-scale "Lietuvių kalbos žodynas" (Dictionary of the Lithuanian Language), which has complete material up to f. He also uses the first issue of the dictionary of Būga, Juškevičius, "Litovskij slovar," the Niedermann-Senn-Brender-Calys dictionary of contemporary written Lithuanian (in its third volume), Sereiskis' Lithuanian - Russian dictionary and also "Dabartinės lietuvių kalbos žodynas" (Dictionary of Contemporary Lithuanian), edited by Balčikonis. A multitude of books, articles, publications, dictionaries and grammars on Indo-European languages are used very extensively, with references to all available works of any importance, works written in practically all European languages.

In presenting his material, Professor Fraenkel holds more to the classical method of comparative linguistics, not mentioning at all different and still-controversial theories of the modern structural linguistics, such as the laryngeal and similar theories. Thus he is true to the tradition of the standard etymological dictionaries such as Feist's "English Etymological Dictionary." After the Lithuanian words he lists Latvian and Old Prussian entries, then Slavic forms, arranging them from east to west, i.e., he starts with Old Indic (Sanskrit) forms and ends up with Old Icelandic or Celtic forms. Tokharian and Hittite forms are usually given last.

It is not the intention of this short article to review this work thoroughly, rather merely to provide information concerning its appearance. When completed it will certainly stand as one of the basic works in Baltic and Indo-European linguistics, as a monument to Professor Fraenkel's scholarly zeal.



UNIVERSITY OF VILNIUS

The above-quoted Dr. Schmalstieg states in his review of the first three issues of the dictionary:

"The greatest value of the work lies in the copious references and in the fact that sources are used written in Lithuanian and Latvian, languages which many linguists do not easily read." (Loc. cit., 332).

"With all its shortcomings, this dictionary represents an important and significant advance in the field of Baltic linguistics." (Loc. cit. 334).

Prof. Dr. Ernst Fraenkel, *Litauisches etymologisches Woerterbuch*. Carl Winter, Heidelberg and Vandenhoeck - Ruprecht, Gottingen. In the series: *Indogermanische Bibliothek*; 2. Reihe: *Woerterbuecher*. Issues 1-5. 1955 ff.

CAPSULE REVIEWS:

Raštikis, Stasys; *Kovose Del Lietuvos, Karlo Atsiminimai* (In the Battles for Lithuania, Memoirs of a Soldier) Vol 1. Published by Lithuanian Days, Los Angeles, 1956; 704 p., Price \$7.

These memoirs, by the former commander-in-chief of the Lithuanian army, cover the period from the First World War to the first Russian invasion of World War II. Extensive and personal, they depict the political and military life of Lithuania's independence. A second volume is slated to follow.

Baranauskas, Albinas; *Sniego Platumas* (The Fields of Snow). Published by Nida Press, London, Copyright 1955, 273 p.

A young Lithuanian author makes his literary debut with this collection of short stories. With a frequent touch of humor, he recreates simple episodes from the town of Virbaliai and the surrounding farms. The stories are mainly impressionistic evocations, loosely connected by the device of a story-teller.

Pukelevičiūtė, Birutė; *Aštuoni Lapai* (Eight Leaves) published by The Lithuanian Book Club, Chicago 1956.

A notable addition to the substantial body of Lithuanian novels using World War II themes. This autobiographical novel by a young Lithuanian writer was winner of the 1956 "Draugas" prize for literature. It describes the experiences of a young woman in Germany, during the final days of the war. The story is told in a series of pictures alternating between her life in Lithuania and in Germany, contrasting the idyll with the nightmare.

Mazalaitė, Nelė; *Pjūties Metas* (Harvest Time). Published by the Lithuanian Book Club, Chicago 1956; 387 p. Price \$3.75.

The latest work of a well-

known Lithuanian woman novelist. It is an attempt at psychological insight and is concerned with human problems rather than events. It takes place in Lithuania, during the last war and is a study of a person from a Catholic and patriotic family, who through misguided idealism, begins collaborating with the Communist regime.

Yla, Stasys; *Laisvės Problema* (The Problem of Freedom). Published by Immaculata Press, Putnam, Conn. 1956; 246 p.

A Lithuanian priest attempts to penetrate into the problem of human freedom. The bulk of the book is taken by critical evaluation of the different opinions on freedom in Western philosophy.

Gruodis, Eugenijus; *Aguonos ir Smėlis* (Poppies and Sand, Poems) Published by the Lithuanian Book Club, Chicago, 1956; 70 p., Price \$1.

The first published work of the young author is a book of short free verse poems. He alternates between the cosmic and the minute, achieving especially

interesting results in his allegoric miniatures.

Gustaitis, Antanas; *Anapus Teisybės* (Beyond Truth, Humorous Verse). Published by Gabl'a; 144 p., Price \$2.20.

A book of quality satiric verse—a rarely cultivated genre in Lithuanian literature. The author's thrusts are mainly directed at the efforts of the newly arrived immigrants toward bettering their social and financial position.

Ancient Symbolism in Lithuanian Folk Art

Comprehensive study by Dr. M. Gimbutas, entitled *Ancient Symbolism in Lithuanian Folk Art* will be published by the University of Indiana, home of the world famous Institute of Folklore. The publication will have 102 pages of text and 160 pages of illustrations of Lithuanian folk art as well as prehistorical art.

Those interested in obtaining the publication mentioned should address their orders to Dr. M. Gimbutas, 4 Rutledge St., Boston 32, Mass. A check or money order of \$2.50 should be enclosed.

ERRATA

caused by temporary technical disruption and corrected below, with apologies to author V. Ras-tenis and readers:

Page 5 (1st col.)

Line 5 from above: "cess" inst. of "cas".

Line 6 f. a.: "outburst" inst. of "outuburst".

Line 7 f. a.: insert "interest" between "increasing" and "in".

Line 13 f. a.: "literature" inst. of "literature".

Line 14 f. a.: "a Lithuanian writer" inst. of "Lithuanian writers".

Line 15 f. a.: "the writer's name is" inst. of "these writers' names are".

(2nd col.)

The sentence beginning with "Those" and ending with "con-

demned" should read as follows: "Condemned are those who instead of listening to the 'only true and wise information' of the local sources, 'sit at the radio receiver with their eyes popping, so as to hear some kind of imperialist slander'".

Line 13 f. a.: "raise" inst. of "rase".

Page 6 (1st col.)

Line 6 f. a.: insert "directed" between "been" and "chiefly".

Line 8 f. a.: "the liberation policy of which" inst. of "which country".

Line 10 f. a.: "pictured" inst. of "represented".

Line 51 f. a.: "in" inst. of "n".

(2nd col.)

Line 9 f. a.: "ares" inst. of "areas".





LITERATURE RECOMMENDED

LITHUANIA (illustrated) V. Augustinas

Pictorial presentation of the country.
\$6.00

CROSSES by V. Ramonas

A novel, depicting the life during the Soviet
occupation of the country. \$4.00

THE EVENING SONG, compiled by F. Beliajus

A collection of various tales from Lithuanian
folklore. \$3.00

THE BALTIC REVIEW

A periodical on matters pertaining to the Baltic states.
Published by the Committees for free Estonia, Latvia,
and Lithuania.

LITHUANIA'S FIGHT FOR FREEDOM by E. J. Harrison

Presentation of Lithuania's case in her struggle
with the invaders.

THE STORY OF LITHUANIA by T. G. Chase

A glance at the history of the country.

THE FOREST OF ANYKŠČIAI by Antanas Baranauskas

A poem written originally in 1859.
Translation from Lithuanian by Nadas Rastenis.

THE LITHUANIAN SITUATION by Prof. K. Pakštas

A brief, informative publication, intended to acquaint
the reader with the country of Lithuania. \$0.50.

EAST and WEST

A quarterly review of Soviet and Baltic problems

LITHUANIAN SELF-TAUGHT

Released by Marlborough

For further information write to

L I T U A N U S

916 Willoughby Ave.,
Brooklyn 21, N. Y.

The reproductions of Lithuanian art, used as illustrations of this issue,
have been supplied by courtesy of cultural magazine "Aidai" (Echoes)

Price—25 cents per copy.



